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The War on White Australia: A Case Study in the Culture of Critique Part 1 - August 13, 2012



Results from the [2011 Australian Census](#) reveal that, for the first time in that nation's history, the majority of migrants are now arriving from Asia instead of Europe. Indians and Chinese have become the fastest growing

sections of the Australian population. Between 2006 and 2011 the number of Australian permanent residents born in India increased by 100 per cent, those born in China increased by 54 per cent, while those

born in the Philippines by 42 per cent. These startling figures do not even include those born in Australia to Indian or Chinese parents. The Census also revealed that other non-White immigrant groups are also expanding rapidly, including various African groups. All of this is dismal news for White Australians and, indeed, for White people everywhere. Unfortunately, these figures only mirror what is happening throughout the West, where White people are under demographic and cultural siege from race-replacing levels of Third World immigration and the official embrace of "multiculturalism."

In just a few decades these malignant policies have transformed Western societies to the detriment of their European-derived populations and culture. It is a remarkable fact that this revolution in immigration and social policy throughout the West occurred at around the same time (1962-1973), and that in all countries these changes reflected the attitude of elites rather than the great mass of citizens. Changes in immigration policy and the imposition of multiculturalism were imposed on resentful European populations despite overwhelming popular opposition to non-European immigration. The driving force behind this totally undemocratic shift in policy was the Jewish intellectual movements and ethno-political activism that Kevin MacDonald documented in *The Culture of Critique*. For those aware of the pivotal role of Jews in driving the demographic and cultural transformation of the United States, the story of the Jewish role in radically reengineering Australian society will have a depressingly familiar ring to it.

Australia was the last habitable continent settled by Europeans. In 1901 the British colonies of Australia federated to form an independent nation. The first Act passed by the new federal parliament was the Immigration Restriction Act which, through imposing a dictation test in any European language (usually English), effectively barred non-White immigration to Australia. Until the cultural revolution of the 1960s, Australia remained an unashamedly White Christian nation with a strong Anglo-Celtic ethnic base. Indeed the long-running (now defunct) news magazine *The Bulletin* maintained the slogan "Australia for the White Man" on its masthead until 1961. By 1947 the non-European population, other than Aborigines, was measured at 0.25 per cent of the total. As a result of the Immigration Restriction Act, Australia had become, by this time, one of the Whitest countries in the world. Ian Cook makes the point that "The 'White Australia' policy was a fairly self-conscious and explicit attempt to protect a particular genetic inheritance from being diluted by other genetic lines."^[i] The policy was extraordinarily successful in this endeavor, and the historian Eric Richards observes that, in retrospect, it is extraordinary that so remote a settlement could maintain such a homogeneous population composition.^[ii]

Australia and New Zealand were also the two most "British" societies outside the United Kingdom, and Australia was, proportionately, the most Irish society outside Ireland. The imperial loyalties of the Australian colonists were often explained by reference to the "crimson thread of kinship" that existed between Britain and Australia. Australian identity was founded upon three distinct yet interrelated components: racial

Whiteness, "Britishness," and "Australianness."^[iii] The attempted Japanese invasion of northern Australia in WWII proved that the longstanding fear of an Asian invasion (the "Yellow Peril") was far from the neurotic, xenophobic anxiety disparaged by today's politically correct historians. In the 1960s there was no popular movement for ending the White Australia policy, a policy that had retained the bipartisan support of Australia's political class since its inception in 1901. Indeed, Richards notes that "Australia's adherence to 'Whiteness' was its defining characteristic," and that "None of the other great immigrant countries was able to sustain such a degree of homogeneity."^[iv] Hawkins makes the point that

the primary and identical motivation of Canadian and Australian politicians in trying to exclude first the Chinese, then other Asian migrants and finally all potential non-white immigrants, was the desire to build and preserve societies and political systems in their hard-won, distant lands very like those of the United Kingdom. They also wished to establish without challenge the primary role there of her founding peoples of European origin. ... Undisputed ownership of these territories of continental size was felt to be confirmed forever, not only by the fact of possession, but by the hardships and dangers endured by the early explorers and settlers; the years of back-breaking work to build the foundations of urban and rural life. ... The idea that other peoples, who had taken no part in these pioneering efforts, might simply arrive in large numbers to exploit important local resources, or to take advantage of these earlier settlement efforts, was anathema.^[v]

Tied in with these natural and legitimate expressions of racial and ethnic solidarity, were concerns hordes of non-White immigrants would drive down the wages and living standards of White Australians. This was a key part of the original rationale for the White Australia policy as articulated by Alfred Deakin, Australia's first Attorney-General, who argued that

a white Australia does not by any means just mean the preservation of the complexion of the people of this country. It means the multiplying of homes, so that we may be able to defend every part of our continent; it means the maintenance of conditions of life fit for white men and white women; it means equal laws and opportunities for all; it means protection against underpaid labour of other lands, it means the payment of fair wages. A white Australia means a civilisation whose foundations are built on healthy lives, lived in honest toil, under circumstances which imply no degradation; a white Australia means protection."^[vi]

An analogous view had been expressed as early as 1841 by James Stephen, the powerful head of the British colonial office in London, who declared that Australia should be a land "where the English race shall be spread from sea to sea unmixed with any lower caste." He maintained that the introduction of Indian "coolies" into New South Wales would "debase by their intermixture the noble European race... bring with them the idolatry and debasing habits of their country... beat down the wages of poor laboring Europeans... [and] cut off the resource for many of our own distressed people."^[vii] Charles Pearson, a British scholar who migrated to the colonies in the late nineteenth century, published a book entitled *National Life and Character* in 1893. In it, he described Australia as "an unexampled instance of a great continent that has been left for the first civilized people that found it to take and occupy.

He warned, nevertheless, that it was still questionable whether the white races would be able to hold on to it in the face of the Asiatic threat:

We know that coloured and white labour cannot exist side by side; we are well aware that China can swamp us with a single year's surplus of population; and we know that if national existence is sacrificed to the working of a few mines and sugar plantations, it is not the Englishman and Australian alone, but the whole civilized world, that will be the losers.[viii]

Such concerns echoed through the decades of the White Australia policy, where the country explicitly defined its nationhood in terms of Whiteness and a policy of economic protectionism designed to benefit the entire group by preventing, say, Australian capitalists from importing cheap labor that would undercut the standard of living of other White Australians. The policy reflected the desire of Australians to build a strong and prosperous society founded upon the principles of racial and cultural homogeneity and fairness within the racial group. Gwenda Tavan notes that the White Australia policy was a "morally imbued affirmation of the type of society Australians wanted to build: white and British-Australian as well as cohesive, conformist, liberal-democratic and egalitarian." [ix] One commentator reflected this view when noting in 1939 that "The Australian prides himself on his high standard of living; he wishes to do nothing that will endanger it. Neither does he wish to bring into being a colour problem such as he sees in South Africa." [x]

Rather than being driven by any shift in public opinion, the impetus for the progressive dismantling of the White Australia policy, and the move from assimilation to multiculturalism between 1966 and 1975 came "from a small group of reformers that began appearing in some Australian universities in the 1960s" who, like their counterparts in the United States and Britain, soon comprised a hostile intellectual, academic and media elite who "developed a sense of being a member of a morally and intellectually superior ingroup battling against Australian parochial non-intellectuals as an outgroup." [xi] In the changing ideological climate of the 1950s and 1960s, the moral foundations of Australia's British history were subjected to radical criticism, and once foundational patriotic works like Keith Hancock's *Australia* (with its maxim that "among the Australians pride of race counted for more than love of country") were no longer compulsory reading for students. [xii]



Early twentieth century Australian poster

Boasian anthropology and the fall of White Australia

The Boasian ideology of racial egalitarianism (discussed in [Chapter 2](#) of *The Culture of Critique* as a Jewish intellectual movement) was a critical weapon in opening Australian immigration up to non-White groups. Jewish academic Jon Stratton notes that the dismantling of the White Australia policy and the ultimate adoption of multiculturalism was a direct result of "internal and external pressures related to a general turning away from biological racialism." [xiii] The Australian Jewish academic Andrew Markus articulates the standard critique of "white racism" that became prominent in the 1960s when he asserts that it was based on the notion that

(i) as a result of some (undefined) "natural" process, national groups (or 'races' or 'cultures') have inborn ('essential') qualities which will never alter; and (ii) there are inherent characteristics in such groups which interpose barriers against harmonious co-existence, not least against interbreeding of populations. Such ideas give rise to closed forms of nationalism which restrict membership to those qualified by birth or descent, in contrast to open forms which grant citizenship to individuals on the basis of residence and adherence to the governing principles of the nation. They justified European colonial rule; the denial of basic human rights and citizenship; segregation in the workplace, housing and education; and policies of genocide culminating in the "factories of death" established in the period of Nazi domination of continental Europe. Rarely challenged in western societies prior to 1940, the idea of biological racial difference lost much of its legitimacy in the aftermath of the Holocaust.[xiv]

It is obvious from this statement just how closely acceptance of the myth of racial equality from the 1960s onwards was bound up with Jewish post-Holocaust ethno-political activism. Note also the outright lies and hypocrisy in the above paragraph. The "(undefined) 'natural' process" that Markus claims is the wholly irrational basis for "racism" is the very well-defined process of human evolution itself. The differential evolution of human groups in response to selection pressures imposed by diverse environments, resulted, after thousands of years, in differences in external morphology and psychological traits—including intelligence as measured by IQ tests. The average intelligence of a group will profoundly influence the society that will be created by that group. There is nothing undefined, irrational, or pseudo-scientific about this whatsoever.



Professor Andrew Markus:

Propagating "noble lies"

In his description of "closed" forms of nationalism which restrict "membership to those qualified by birth or descent" Markus could be describing traditional Judaism, with its strict endogamy and built-in assumptions of Jewish racial, intellectual and moral superiority. As always, however, Judaism is outside the critical frame of reference of such reflexively anti-White Jewish intellectuals. Jewish ethno-nationalism (exemplified in Israel's racially restrictive immigration laws) is tacitly held to be legitimate and uncontroversial (indeed a moral imperative), while White nationalism is inherently illegitimate and morally corrupt.

The rampant hypocrisy of this is particularly striking given that Australian Jews have "been at the forefront of support for the right of the state of Israel to exist as a Jewish state, to determine its own security agenda, and to do what is needed to ensure its own survival." [xv] Indeed, the academic and Australian Jewish activist Danny Ben Moshe points out that Australian Jewry is fiercely Zionist and "outdoes all other Diasporas in their commitment to Israel." A 1993 survey of Melbourne Jewry found that 63 per cent had visited Israel with over 40 per cent having done so two or more times. This is compared with 36 per cent of American Jews. Australia also has the highest rate of *aliyah* in the world. [xvi] While strongly in favor of non-White immigration and racial-mixing among the non-Jews in Australia, a publication like the *Australian Jewish News* can openly express the view that for Jews, "Intermarriage has always been and will always be an individual, spiritual and communal tragedy. No amount of petty rationalising will ever change that." [xvii]

Noting the incredible hypocrisy involved in simultaneously condemning white racialism while defending the Jewish ethno-nationalist state of Israel (and traditional Jewish prohibitions against intermarriage), Kevin MacDonald observes in *The Culture of Critique* that:

Ironically, many intellectuals who absolutely reject evolutionary thinking and any imputation that genetic self-interest might be important in human affairs also favor policies that are rather self-interestedly ethnocentric, and they often condemn the self-interested ethnocentric behavior of other groups, particularly any indication that the European-derived majority... is developing a cohesive group strategy and high levels of ethnocentrism in reaction to the groups strategies of others. ... A Jew maintaining this argument should, to retain intellectual consistency, agree that the traditional Jewish concern with endogamy and consanguinity has been irrational. Moreover, such a person would also believe that Jews ought not attempt to retain political power in Israel because there is no rational reason to suppose that any particular group should have power anywhere. Nor should Jews attempt to influence the political process ... in such a manner as to disadvantage another group or benefit their own. And to be logically consistent, one should also apply this argument to all those who promote immigration of their own ethnic groups, the mirror image of group-based opposition to such immigration. [xviii]

Since the academic world is international and hierarchical, it was inevitable that intellectual movements originating in elite American universities spread throughout the West (see "[Liberal Bias in Academia: The role of Jewish academics in the creation and maintenance of academic liberalism](#)") As a consequence of the growing influence of the Jewish

intellectual movements described in *The Culture of Critique*, and direct Jewish activism in Australia, "Such views [i.e. the assumption racial equality] became standard within schools and universities and provided the intellectual basis for campaigns against racial discrimination in the late 1950s and 1960s." [xix] Tavan notes that: "As a result of these shifts, universities in particular became 'hotbeds of resistance' to White Australia during the late 1950s and early 1960s. ... The emergence of a body of Marxist-inspired social theory in Europe and the United States at that time also reinvigorated radical left-wing political theory in Australia." For Tavan, the new critical theory of the Frankfurt School "played a crucial role in exposing the racist underpinnings of many of Australia's key institutions and values." [xx] The Frankfurt School abandoned the White working class because they were insufficiently radical and had succumbed to fascism in Germany and Italy. This caused them to reject the orthodox Marxist emphasis on class struggle, replacing it by advocating non-White immigration and multiculturalism, as well as recruiting Whites who had complaints against the traditional culture, particularly feminists and sexual minorities, into a new coalition of the left.

With the adoption in 1963 of the *UN Declaration on the Elimination of All Forms of Racial Discrimination*, member governments were urged to eliminate racial discrimination from their society altogether. Internal intellectual currents were thus augmented by mounting external political opposition to the White Australia policy, especially during the years of European decolonization in Africa and Asia. Eric Richards notes how

Prime Minister Menzies [1949-1966] was increasingly vexed by the intrusion of racial and immigration issues at meetings of Commonwealth Heads of Government. Menzies (and even more vehemently, one of his successors, John Gorton) loathed the way in which he was lectured on the "principle of racial equality" by newcomer members of the Commonwealth. Menzies and Gorton [1968-1971] believed that Australia's immigration policy was perfectly defensible and, in any case, none of their business. But the die was already cast. Australia in the 1960s felt pressure from within and from beyond, and its immigration policy was a growing embarrassment. [xxi]

Senior Australian public servants serving on a committee formed to respond to the changed situation agreed in 1964 that "there was an urgent need to remove, as far as practicable, instances of racial discrimination in Australia in order to ensure Australia's international reputation and influence are not to be seriously endangered." [xxii] In response to these internal and external pressures, the administrative apparatus of the White Australia policy was gradually dismantled from the mid-1960s, until, in 1974, the then Labor Prime Minister, Gough Whitlam (1972-1975), declared in a speech that: "On Immigration, we have removed the last remaining pieces of legislation which could be described as discriminatory on racial grounds." [xxiii]

According to the Australian academic and multicultural activist Bronwyn Hinz, this policy change merely formalized shifts in policy approach that had begun in the 1960s in response to [reforms to the United States migration policy](#). [xxiv] Richards observes that

this "hesitating shift towards a non-discriminatory Australia" triggered "a social and demographic revolution" in Australia[xxv] In both America and Australia, Jewish intellectual movements and political activism were pivotal in driving this revolution.



The national editor of the *Australian Jewish News*, [Dan Goldberg](#) proudly acknowledges this, noting that: "In addition to their activism on Aboriginal issues, Jews were instrumental in leading the crusade against the White Australia policy, a series of laws from 1901 to 1973 that restricted non-White immigration to Australia." The exact nature of this crusade will be explored in subsequent parts of this essay.

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Tavan, G. (2

- [i] Cook p. 4
 - [ii] Jupp p. 9
 - [iii] Tavan p. 13
 - [iv] Richards p. 163
 - [v] Hawkins in MacDonald pp. 301-302
 - [vi] Cook p. 179
 - [vii] Richards pp. 167-168
 - [viii] Pearson p. 16
 - [ix] Tavan, p. 19
 - [x] Richards p. 173
 - [xi] MacDonald p. 302-303
 - [xii] Hancock p. 56
 - [xiii] Stratton p. 223
 - [xiv] Markus pp. 5-6
 - [xv] Fagenblat et al. p. 10-11
 - [xvi] Ben Moshe p. 108
 - [xvii] Szego p. 41
 - [xviii] MacDonald p. 311 & pp. 324-325
 - [xix] Markus p. 7
 - [xx] Tavan p. 116 & 168
 - [xxi] Richards p. 179
 - [xxii] Curthoys p. 99
 - [xxiii] Stratton p. 223
 - [xxiv] Hinz p. 3
 - [xxv] Richards p. 182
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Part 2

August 16, 2012

The History of Judaism in Australia

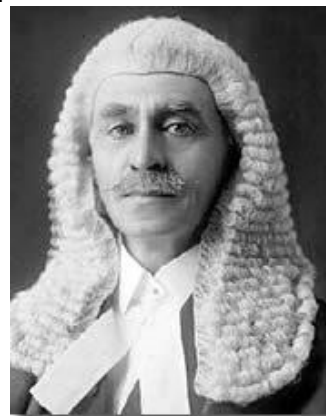


Jews have been present in Australia since the beginning of European settlement. Around a dozen Jewish convicts came with the First Fleet in 1788. When the transportation of convicts to eastern Australia ended in 1853, around 800 of the 151,000 convicts to have arrived were of Jewish origin. The first free Jewish settlers arrived from Britain in 1809, and there were three subsequent waves of Jewish immigration to Australia between 1850 and 1930 – mainly German Jews arriving during the gold rushes, refugees from Tsarist Russia from 1880 to 1914, and Polish Jews after 1918. The numbers arriving with each of these waves were, however, comparatively small and Australian Jewry remained a tiny isolated outpost of world Jewry until the 1930s.[i]

Unlike in Britain where Jews were gradually emancipated through Parliamentary Acts in 1854, 1858 and 1866, in the Australian colonies they enjoyed full civil and political rights from the beginning: they acquired British nationality, voted at elections, held commissions in the local militia, were elected to municipal offices and were appointed justices of the peace.[ii] Jews were well integrated into the political and administrative structure of the colonies. Sir John Monash (1865-1931) became a general in the Australian army and was, according to Goldberg, "the only Jew in the modern era outside Israel (with the exception of Trotsky) to lead an army." [iii] Sir Isaac Isaacs (1855-1948) became Australia's first native-born Governor-General. In Australia under the Immigration Restriction Act of 1901 these highly assimilated Anglo-Jews were regarded as "White," whereas Jews of middle-eastern origin were regarded as Asian and therefore barred from entry.

Jewish academic Jon Stratton points out that the high level of assimilation of Anglo-Australian Jewry was reflected in the relatively high levels of intermarriage through the 19th century and the first half of the 20th. In 1911, some 27 per cent of Jewish husbands in Australia had non-Jewish wives and 13 per cent of Jewish wives had non-Jewish husbands. In 1921 these figures had increased to 29 per cent and 16 per cent respectively. However, by the 1991 census there had been a decline to an overall rate of 10-15 per cent.[iv] Stratton notes that "the acceptance of intermarriage

signifies a lack of racial difference. Jews were thus caught on the horns of a dilemma. If they were accepted as marriage partners by gentiles this was a crucial step in the process of national assimilation but, in marrying gentiles, they destroyed the endogamous basis of Jewish particularity." [v] This is an acknowledgment of the essentially incompatibility of Judaism and Western culture in the tendency of individualistic Western cultures to break down Jewish cohesiveness.



Sir Isaac Isaacs

The Ashkenazi Jews who migrated from central and eastern Europe between 1930 and 1950 created an identity crisis within the established Anglo-Jewish community. In their political radicalism, avowed Zionism and intense ethnocentrism, they differed greatly from the Anglo-Australian Jews. The new migrants had the effect of making the Anglo-Jews more visible as a group through their association with the new European Jews. They also provoked hostility from significant sections of the Australian community, who correctly sensed that the psychologically intense and politically radical newcomers posed a fundamental threat to their nation.

In 1933 there were still only 23,000 Jews in Australia. Between 1938 and 1961 this number almost trebled to 61,000. The 2011 census indicated a Jewish population of 97,335 out of an overall population of 23 million.[vi] Currently ranking ninth in worldwide Jewish communities, the Jewish historian Suzanne Rutland

laments that today Jews only "constitute only 0.5 per cent of the overall population" and ascribes this to "the hostility that was expressed towards Jewish immigration" in the 1930s and 1940s. From Hitler's assumption of power in 1933 Jewish representatives in London and Australia lobbied the Australian government to allow more Jews to settle, but until 1936 such requests were met with a negative response. In that year the Assistant Secretary of the Ministry of the Interior, T.H. Garrett, opined that "Jews as a class are not desirable immigrants for the reason that they do not assimilate; generally speaking, they preserve their identity as Jews." [vii]

Following the German Anschluss with Austria in 1938 the Jewish refugee problem worsened as a further 180,000 Jews came under National Socialist rule. President Roosevelt convened an international conference to discuss the refugee crisis. Held in Evian, France in June 1938, thirty-eight countries, including Australia, were represented. The position of the Australian government, which announced that it would not liberalize its immigration policy from an annual quota of 5,000 was mirrored by the other participating nations. Only the Dominican Republic altered its immigration laws to increase the flow of Jewish immigrants. Australia's delegate, Thomas W. White, expressed the popular view when he declared that "as we have no real racial problem, we are not desirous of importing one by encouraging any scheme of large scale foreign migration." [viii]

Supporting the Australian government's stance, the influential publication *The Bulletin* argued that "Australia cannot be expected to imperil its existence or to receive vast numbers of alien refugees for the gratification of German Jews, New York politicians and editors, and is not going to do it, either." [ix] Referring to Jewish immigration, the weekly *Truth* asserted in 1938 that "As a racial unit they are a menace to our nationhood and standards." [x] A similar view was reflected by one concerned citizen who wrote to the Minister for External Affairs in 1938 insisting that the Jewish immigrant was: "unBritish in his dealings, he is unscrupulous, unprincipled except towards his kith and kin - he'll stop at nothing in his mercenary and spineless tactics to gain his own ends. ... God help us if something is not done to block these scurrilous and designing people from gaining a stranglehold which all the laws imaginable will not prevent." [xi]

When the Australian government announced in December 1938 that 15,000 more refugees would be admitted over the following three years, the Catholic *Advocate* warned that:

If the present policy of admitting large numbers of Jewish immigrants is continued, we are likely to be confronted by a rapid increase in anti-Semitism. ... The Jews are not simply an international religious body like the Catholics: they are a nation with well-marked characteristics, both mental and physical, with their own virtues, vices and talents, and with their peculiar loyalties. ... It is the sense of this difference which has caused friction between the Jew and his hosts throughout the ages, and which has constantly brought tragedy to the Jews. [xii]

Another leading voice of opposition to Jewish immigration to Australia around this time was the patriotic Australia First movement which was inaugurated by the Sydney businessman W.J. Miles.

When the movement was constituted in 1941 it issued a manifesto which declared that: "The Jewish practice of racial segregation and exclusiveness makes the assimilation of Jews into the Australian community an impossibility; ... people who are determined to remain racially aloof should never be admitted in large numbers to Australia." [xiii] Following Miles' death in 1942, the Australia First movement came under the leadership of P.R. Stephensen, an Australian cultural nationalist, literary figure and Rhodes Scholar. In an article in the *Australian Quarterly* in 1940, Stephensen observed that "Wherever Jews wander they take not only Semitism, but also anti-Semitism with them. ... As has been said elsewhere, 'they chose to be Chosen, and must take the consequences.' ... It is solely because the Jews insist on preserving their racial identity that they are a problem in every country in which they settle." [xiv]

Stephensen noted that Jews always exerted disproportionate influence in the countries they resided in because, unlike their neighbors, they are highly-organized, which "guarantees their survival and prosperity wherever they go" and "undoubtedly supplies the inspiration and model for Communist Party organization in all countries, including Russia and Australia." [xv] Given that Stephensen started his political life as a founding member of the Australian Communist Party, he was well placed to comment on the significance of Jewish influence within Communist Party organizations. The Communist Party of Australia itself was to be dominated throughout the Cold War period by Jews like [Laurie Aarons](#), its secretary between 1965 and 1976.

Deeply concerned at increasing Jewish power and influence in Australia, Stephensen declared:

The answer to Semitism is anti-Semitism; and when Jews gain too many advantages for themselves, by their practice of self-segregation, they invariably find (and surely should expect to find!) that the majority of non-Jews will resent, and eventually will curb, the privileges which the Jews have won for themselves by concerted sectional action. That is what will inevitably occur in Australia sooner or later, if a large colony of self-segregating Jews is allowed now to establish itself in our community. [xvi]

For Stephensen, Jewish ethnocentrism and endogamy were at the heart of the Jewish problem, and the solution to this problem was simple:

It is well known that there are many Jews who are good citizens, honest and cultured, despite the reputation of the generality of their kind of being financially "tricky", unscrupulous, and parasitical. That there are intellectual and sensitive Jews is also as well-known as that there are many "Flash Yids" who degrade and debase public culture. No case can be made against Jews generally, except ... that their insistence on racial self-segregation is anti-social, considered from the point of view of the community as a whole. We cannot concede to them in Australia a right which, if conceded in perpetuity to other types of immigrant ... would lead to the sectionalizing of the community and its disunification. ... The remedy is that the Jewish Race should abolish itself, by becoming absorbed in the common stream of mankind. [Otherwise] we others, who are so strictly excluded from the Jewish community, have at least a reciprocal right to exclude them from ours. [xvii]



P.R. Stephensen

In retrospect, Stephensen accurately predicted the fragmentation of Australian society that was to occur under the malign influence of multiculturalism – a Jewish-originated and promoted ideology designed to preserve Jewish particularism, while demographically, politically and culturally weakening the majority White Australian population. In the Jewish promotion of racial and cultural “pluralism” in Australia, Jews have, exactly as Stephensen predicted, caused the “sectionalizing” and “disunification” of the Australian community.

In 1939, Stephensen successfully sued a Communist Party newspaper for libel when it accused him of “being a propagandist for the Nazis.” When asked in court whether, through his writings, he had “sedulously endeavoured to stir up anti-Semitic feeling in this country” he replied: “Not as you put it; but as a Gentile, I am opposed to Jewish influences in Australia.”[xviii] Stephensen was the editor of the Australia First publication *Publicist* which published articles by a range of distinguished writers who were forthright in their views about the dangers of substantial levels of Jewish immigration. One of these contributors, Rex Williams, wrote that

Australians would be silly to ignore the warnings of 5000 years of Jewish history – a history of penetration by guile, followed by expulsion by force from almost every land in which Jews have settled. It is no use blaming gentiles for “persecuting” Jews! The Jews, by their malpractices, ask for it – and get it. They are never loyal to any country in which they settle: they are loyal only to their “international” and “non-national” Race. And that is how they get themselves into trouble, in Australia, as everywhere else.[xix]

Another leading voice of opposition to Jewish immigration was Henry Baynton Gullet, the Liberal member for the electorate of Henty in Victoria. In 1947, in a letter to the Melbourne *Argus* he observed that the Jews “are European neither by race, standards, nor culture... In 2000 years no one but Britain has been successfully able to absorb them, and for the most part they owe loyalty and allegiance to none... They secured a stranglehold on Germany after the last war during the inflation period, and in very large part, brought upon themselves the persecution which they subsequently suffered... These are the people who at the direction of international Jewish organisations, are being foisted upon us who are to become the dumping ground for the world’s unabsorbable.” Gullet concluded his letter by declaring that, “The arrival of additional Jews is nothing less than the beginning of a national tragedy and a piece of the grossest deception of Parliament and the people by the Minister for Immigration.”[xx]

Another group opposed to Jewish immigration was the Returned Services League (RSL), whose president in

New South Wales, Ken Bolton, called for the immediate and total cessation of Jewish immigration to Australia in the national interest. In 1946 Bolton declared: “let us not beat about the bush. ... they are German Jews of the same ilk as those who have come before.” The president of the Australian Natives Association, P.J. Lynch, stated in 1947 that Australia must not become a “dumping ground for European refuse now causing trouble in Palestine ... as Jews in Palestine were murdering and flogging British subjects.” Lynch, like many Australians, was outraged by the terrorist attacks on the British Mandatory forces in Palestine by Zionist terrorists. These included the assassination of Lord Moyne in 1944, the dynamiting of the King David Hotel in July 1946, the flogging of a British officer and sergeants, the kidnapping of a judge in December 1946, and the hanging of two British sergeants by the Irgun in July 1947. As a result of the anger generated by these events, and the backlash suffered by the Chifley Labor government for accepting a quota of Jewish refugees in 1945-46, restrictions on Jewish immigration were introduced in 1947 and maintained until 1952.[xxi]

Jewish motivations for opposing the White Australia policy

Jewish interest in the liberalization of Australia’s immigration policies thus stemmed, at least initially, from a desire to provide sanctuary for Jews fleeing Europe. Indeed memories of the Australian government’s opposition to expanded Jewish immigration prior to and immediately after World War Two was undoubtedly a prime motivating factor behind the Jewish campaign to end the racially-restrictive White Australia policy and establish support for multiculturalism as a central pillar of Australian government policy.

Furthermore, these memories continue to drive Jewish ethno-political activism in contemporary Australia. For the prominent Jewish intellectual (and self-appointed moral conscience of the Australian nation) Professor Robert Manne, “One of the most powerful stories to emerge from the Holocaust, which meant a lot to me, concerned the unwillingness of almost all the Western nations to offer homes to significant numbers of Jews who fled from Germany in the 1930s. The defence of refugees has been for me and for many post-Holocaust Jews, a permanent feature of the political landscape.”[xxii]

The disgraced former judge and leading representative of the Australian Jewish community, Marcus Einfeld, expressed a similar sentiment, declaring that “Australia has long held the sentiment that it offers a good quality of life to those within its borders, free of problems and conflicts.

It seems that opening its doors to save thousands of Jews from wholesale murder in the approaching Nazi storm was thought likely to bring unwanted problems and imbalance and to disturb the peaceful Australian lifestyle.”[xxiii] Einfeld was especially angry that even after the war “protests from trade unions and the conservative side of politics amongst others, forced the government of the day to limit the number of Jews on any one ship to 25 per cent, thus leaving many to wallow in camps in Europe until the birth of Israel or the willingness of other countries to take them.”[xxiv]



Cartoon in Smith's Weekly, February 1947 — State Library of New South Wales

In response to these views, one is prompted to observe that the same rationale for restricting Jewish immigration to Australia in the 1930s and 1940s (i.e. national and ethnic self-interest) has been, and continues to be, invoked by Israel and its supporters to justify its racially-restrictive immigration policy, and for its recent deportation of "enemy infiltrators" from Africa. Jewish intellectuals hypocritically condemn the Australians of the 1930s and 1940s for having refused to subordinate their group interests to those of a hostile out-group – when Jews and the state of Israel resolutely refuse to do the same. Only European-derived peoples have opened their doors to the other peoples of the world and now stand in danger of losing control of territory occupied for hundreds of years, as in Australia, Canada and the United States, or, in the case of Europe itself, many thousand years.

Another source of Jewish hostility to White Australia was their belief that "Nazi collaborators" and "war criminals" were given sanctuary by the Australian government. 200,000 European displaced persons were accepted into Australia between 1947 and 1950, including from nations that had been German allies during the war. According to the Jewish historian Suzanne Rutland the Australian selection procedures were inadequate, with the focus on excluding "enemy aliens" such as Germans and Italians "rather than on Eastern European collaborators, many of whom had joined the Waffen SS."^[xxvi] She claims that the small number of Jewish displaced persons in migrant camps "often experienced anti-Semitism, and in some cases even recognized a camp guard."

The "Jewish Council to Combat Fascism and Anti-Semitism" was formed to follow up these claims. Rutland claims that "When data of Nazi and anti-Semitic activities in the migrant camps was presented to the Department of Immigration, it was disregarded because of the communist links of the Council to Combat Fascism and Anti-Semitism" and because the government believed the charges were "activated by

religious or national bias."^[xxvii] Interestingly, Jewish leaders have never expressed any corresponding concern that Jewish communist criminals from the former USSR and the Eastern bloc were able to freely migrate to Israel and the West following the collapse of the Soviet Union.



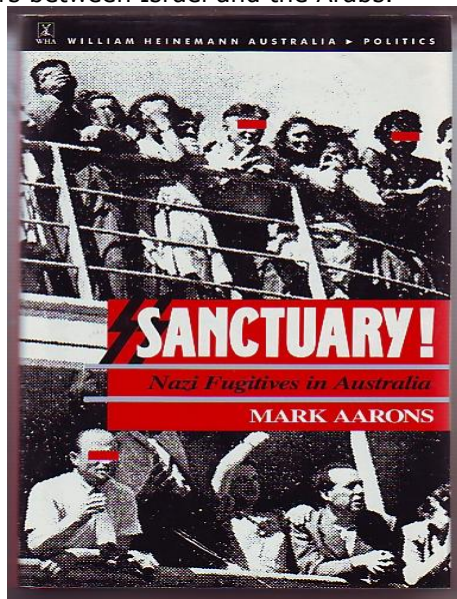
Professor Robert Manne

Jewish organizations in Australia lobbied energetically for Germans to be excluded from the Australian post-war migrant intake. In 1950 the Australian Jewish Council issued a booklet entitled *German and Volks Migration Will Flood Australia With Nazis*. It depicted an arrogant army officer as the type of German migrant Australia would be likely to receive.

The Nazi Germans who are likely to come to this country will be bad migrants and ... will endanger the living standards of the people. ... There are certain people in Australia who are anxious to abolish the 40 hour week, and destroy the independent trade union movement. How much better can this be done with a horde of Nazi migrants accustomed to working a 48 hour week and hostile to trade unionism?^[xxviii]

White Australia is widely regarded by Jews (together with the United States, Canada and Britain) as having been an accessory to the "Holocaust" by limiting the number of Jewish refugees it was willing to accept from Europe, and also by accepting thousands of "Nazi war criminals" as migrants after the war. Given this perception, it will come as no surprise that Jewish

ethno-political activism was fundamental to ending White Australia and in establishing support for 'multiculturalism' as a central pillar of Australian government policy. An added stimulus was the sense of Jewish insecurity that accompanied the 1967 and the 1973 wars between Israel and the Arabs.



The cover of *Sanctuary* (1989) by Jewish and Australian Communist Party activist Mark Aarons

Throughout the Jewish world there was a spontaneous and immediate response to the 1967 crisis, and the Australian Jewish community was no exception. In Melbourne, 7,000 out of a community of 34,000 attended a public rally called at the outbreak of the fighting, and 2,500 attended a youth rally in the same week. In Sydney, over 6,000 people crowded into the Central Synagogue and its surrounds. In both cities, hundreds of Jewish youth volunteered to go fight for Israel. A 1967 study of Melbourne Jewry found that most people interviewed reacted with deep emotional upset, staying glued to the news from Israel, and seeking social contacts with family members and other Jews.[xxix] Australian Jews who were more "assimilated" or not active in communal organizations were equally affected. These feelings were reinforced by the Yom Kippur war of 1973. Professor Robert Manne's response to the 1967 war was typical:

My most intense political feelings about Israel occurred when I was in my second year of university, at the time the war between Israel and the Arab world in June 1967. Shortly after the war broke out I attended a large meeting somewhere near Albert Park Lake in Melbourne. At the time no one knew whether or not Israel would survive. Neither before nor since have I experienced such an atmosphere charged with political emotion. This was the only time in my life when I felt the visceral power of nationalism which took hold of me and of much of the audience of mainly post-Holocaust young Jews. Like many others I was determined to go to Israel to fight. Twenty years after the Holocaust, I felt that I could not remain in the safety of Australia while the Jewish people in Israel were destroyed.[xxx]

This was the intellectual and political context for Jewish ethno-political activism in Australia (and throughout the Western world) between 1967 and 1973. This activism centered around three main objectives: to ensure the ongoing existence of Israel as an ethnically homogeneous Jewish state; to ensure the safety of diaspora Jewry by reforming Western immigration

policies to promote racial and ethnic diversity (high levels of White racial homogeneity being regarded as potentially dangerous to Jews); and finally, to ensure the continuation of Jewish ethnic separatism and endogamy (and counter assimilation) in the West through promoting the official adoption of "multiculturalism." This unanimity of opinion among Australian Jews with regard to these key objectives continues through to the present day. Historian William D. Rubinstein notes that

Politically, the Jewish community is strongly united on a limited number of goals on which there is consensus or near consensus, especially support for Israel, fighting anti-Semitism and endorsing multiculturalism, and stemming assimilation through Jewish day-school education. It has been fairly successful in achieving these goals, probably because it is unusually united and also because the quality of its secular leadership has been very high. The contemporary world Jewish situation, formed chiefly by the Holocaust and the re-emergence of the state of Israel, has produced a near universal consensus on similar goals through the Jewish world.[xxxi]

The "Holocaust" and Zionism continue to be "the magnetic poles for the compass of Australian Jewish identity." [xxxii]

Anti-Semitism and intermarriage are still regarded as the two most ominous threats to Diaspora Jews. The liberalization of Western immigration policies and the institution of state-sponsored "multiculturalism" throughout the West are almost universally regarded by Jews as the most effective ways to counteract these threats. The next part of this essay will look at the crucial role of the leading Australian Jewish activist Walter Lippmann in establishing multiculturalism as a central pillar of Australian government policy.

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- [i] Rutland p. 22
- [ii] Stratton p. 201
- [iii] Goldberg p. 151
- [iv] Stratton p. 207
- [v] *Ibid.*
- [vi] Rutland p. 51
- [vii] Stratton p. 208
- [viii] Rutland p. 57
- [ix] H.L. Rubinstein p. 507
- [x] Stratton p. 209
- [xi] H.L. Rubinstein p. 503
- [xii] *Ibid.* p. 505-506
- [xiii] *Ibid.* p. 496

- [xiv] *Ibid.*
- [xv] *Ibid.*
- [xvi] *Ibid.*
- [xvii] *Ibid.* p. 496-497
- [xviii] *Ibid.* p. 497
- [xix] *Ibid.* p. 498
- [xx] W.D Rubinstein p. 386
- [xxi] Tavan p. 50
- [xxii] Manne p. 53
- [xxiii] Einfeld p. 307
- [xxiv] *Ibid.* p. 310
- [xxv] Rutland p. 72
- [xxvii] *Ibid.* p. 73
- [xxviii] W.D Rubinstein p. 413
- [xxix] Rutland p. 87
- [xxx] Manne p. 50
- [xxxi] Rubinstein 195 p. 7
- [xxxii] Fagenblat et al. p. 6

Part 3

August 18, 2012

Walter Lippmann – The Jewish architect of Australian Multiculturalism



While the Minister for Immigration in the Whitlam government (1972-1975), Al Grassby, is widely renowned in politically correct Australian circles as the “father of Australian multiculturalism,” the real architect of this poisonously anti-White ideology and policy in Australia was Walter Lippmann, a German-Jewish refugee who settled in Melbourne in 1938. Lippmann was a businessman and a prominent member of Melbourne’s Jewish community who by 1960 had become president of the Australian Jewish Welfare and Relief Society.

In his advocacy of multiculturalism in Australia, Lippmann tore a page out of the writings of the pioneering Jewish-American multiculturalist Horace Kallen. Lippmann deeply resented the assimilated culture of the Australia he entered in 1938, and believed Jewish immigrants had left one type of oppression behind only to be subjected to another: the

Australian expectation to assimilate. Kallen had described the corresponding expectation in the early twentieth century United States as “the Americanization hysteria” or the “Americanization psychosis.”[i] The multiculturalism espoused by Walter Lippmann in Australia, a toxic blend of postmodernism and Marxism, implied “a rejection not only of the attempts to promote an amalgam of cultures but also of any assumptions of Anglo-Saxon superiority and the necessary conformity to English-oriented cultural patterns.”

In an article entitled “Australian Jewry – Can It Survive?” published in the Jewish community newspaper *The Bridge* in January 1973, Lippmann argued that “The positive value of a multicultural society needs promotion in the Australian environment.” His argument was developed against the background of news that Lippmann found deeply

disturbing, namely that “for the first time in the history of Australian Jewry, the 1971 Commonwealth Census has disclosed a decline in the number of Jews identifying as such.”[ii] Lippmann identified three major reasons for the decline: the post-WWII migration of Jews had mostly consisted of the middle-aged, the relatively low birth-rate of Australian Jews, and the relatively high rate of marrying out.



Walter Lippmann

Lippmann suggested that two interconnected developments needed to take place to ensure the long-term survival of Australian Jewry. One was the organization of a Jewish community relevant to the Australian political context. The other was recognition by government that Australian society was “suffering from an ambivalence on the vital ‘unity through diversity’ aspect of nation building,” and was “imposing upon immigrants pressures to conform, so that they can establish themselves.” Stratton notes that it was in this context that Lippmann argued for a change in government policy. Lippmann argued that “For a Jewish community to survive in the Australian environment, it is necessary that Jewish separateness be defined for and imbibed by coming generations.” Australian Jews were to have their ethnic and cultural separateness strengthened and normalized through the power of government. Jewish ethnic identity was to be affirmed, and equivalences made between, for example, the Jewish and Greek ethnic Diasporas. For Lippmann, the future of the Australian Jewish community depended upon “a recognition of cultural pluralism in Australia.”[iii]

In reality, as Kevin MacDonald observes, multiculturalism, like neo-Orthodoxy and Zionism, is simply another Jewish response “to the Enlightenment’s corrosive effects on Judaism” which likewise involves the creation of a “defensive structure erected against the destructive influence of European civilization.”[iv] It is an attempt to resolve the “fundamental and irresolvable friction between Judaism and prototypical Western political and social structure.”[v]

Lippmann’s goal was to transform Australia from a racially and culturally assimilated White society into a multi-racial, multicultural society with wide variety of religions, cultures, and linguistic groups spread across the country’s landscape and accorded equal status by government. According to the Jewish Australian academic [Andrew Markus](#), Lippmann’s basic message was: “that you’re not advantaging a specific group until

you’re advantaging the whole society. You’re enriching the whole society. You’re freeing up potential, you’re freeing up human potential. Instead of people being locked away, denied opportunities, everyone benefits by opening up opportunities and by welcoming and recognizing diversity.” This vision of a new multicultural paradise where all kinds of racial, ethnic and cultural groups live in peace and harmony was laughably utopian, and heedless of the long catalogue of failed multicultural experiments around the world.

MacDonald notes that the problem with this multicultural scenario from an evolutionary perspective (or even a common sense perspective) is that “no provision is made for the results of competition for resources and reproductive success within the society.”[vi] The inevitable racial, religious and cultural conflict that “cultural pluralism” would inevitably provoke was ostensibly regarded by Lippmann as an acceptable price to pay for guaranteeing Jewish ethnic continuity. Thus, even if the multicultural utopia is never attained and Australia became a nation of warring tribes, the policy will at least have ended the hated “hegemony” of the old White Australia and ensured the survival of Australian Jewry. Lippmann, like Kallen, was a strongly identified Jew and Zionist, and it was hardly surprising that his ideal for Australia was a form of social organization that conforms to Jewish interests and compromises the interests of White Australians; with multiculturalism being, at its core, “a social form that guarantees the continued existence of Judaism as a social category and a cohesive ethnic group while at the same time, given the characteristics of Jews [high IQ, high levels of education etc.], guarantees Jews economic and cultural pre-eminence.”[vii]

Walter Lippmann’s ethno-political activism

Through Lippmann’s membership and connections in the Australian Labor Party, he was appointed chairman of the influential Committee on Community Relations of the Federal Department of Labour and Immigration when it was established in 1974 by the Whitlam government. Lippmann also secured board positions on the Commonwealth Immigration Advisory Council, the Australian Council of Social Services (ACOSS), the Victorian Ethnic Affairs Commission, and a host of other bodies involved in shaping government policy.

There was considerable disquiet within the Department of Labour and Immigration following his appointment as Chairman of the Committee on Community Relations, with the Department official Andy Watson recalling that “The Department regarded Lippmann as an ‘empire builder’ for the Jewish community’s benefit. The Department was sceptical of Lippmann’s personal ambitions.”[viii] Lopez notes that “Lippmann regarded his appointment in strategic terms as a major breakthrough in advancing his pluralist cause. His appointment gave the proto-multiculturalists their first formal access to the [Immigration] Department’s system of generating policy advice. He intended to use his position of influence to achieve ideological change in settlement and welfare policy.”[ix]

Lippmann used his simultaneous membership in the numerous organizations and committees that made submissions to the Committee on Community Relations to ensure that his own (and the Jewish community’s) views prevailed in the committee’s final report.

Essentially Lippmann was using organizational sock-puppets to make submissions to the government committee that he himself chaired. Under this arrangement, the recommendations of the committee inevitably represented the views of Lippmann and the Australian Jewish community. Lopez notes that:

Lippmann was the most skilled of the multiculturalists at using his numerous committee memberships, both government and non-government, to gain tactical advantages in seeking to influence government policy. ... Sometimes Lippmann used his position in several committees in a coordinated campaign such as his campaign for a closed seminar to articulate an ideology of multiculturalism. He launched the campaign in ACOSS [the Australian Council of Social Services], using his position as the Chairman of the ACOSS Joint Committee on Migrant Welfare to make a submission to the Immigration Advisory Council. This proposal was presented not as a Lippmann proposal but as an "ACOSS" proposal. He then used his position in the Immigration Advisory Council to argue for the acceptance of the ACOSS proposal. Once the proposal had been formally discussed in the Immigration Advisory Council it was presented to the Minister as an Immigration Advisory Council proposal. When the proposal was defeated due to a combination of ministerial indifference and opposition from senior department officers, Lippmann used his committee memberships to work towards establishing a place for a multiculturalist manifesto within the environs of the Department.

When the National Population Inquiry, chaired by Professor Borrie, became a public inquiry he used his position in ACOSS to submit a multiculturalist manifesto as an ACOSS submission. It failed to influence the Borrie Committee so Lippmann tried again, using his position as chairman of the IAC Committee on Community Relations to attempt to insert a statement of multicultural ideology into that Committee's report. To historians unaware of the maneuvering by a leading multicultural activist, like Lippmann, the documents left in Lippmann's wake may seem to indicate a consensus among ACOSS and several IAC committees on a particular multicultural idea. What can seem to be a consensus is actually a trail left by a few, or one activist using multiple committee memberships as a vantage point to gain influence. [x]

The multicultural ideology that Lippmann so zealously and cunningly foisted on generally unreceptive White bureaucrats and politicians, and consequently on the Australian nation, amounted to support for everything that the organized Jewish community in Australia wanted—namely, official acceptance of the idea that ethnic groups in Australia should form their own communities, maintain their own distinctive cultural beliefs, languages and customs, and that government and taxpayers should support them in all of this.

Furthermore, rather than expecting migrants to change to fit Australia, Australian society should change to fit the migrant. Markus notes that, for Lippmann, "It was a mistake to base policy on an assumption which could never be realized, the assumption that ethnic identity would be obliterated and replaced by so-called Australian cultural norms." [xi] Instead, invoking Horace Kallen's "polycentric" ideal for American ethnic relationships, "Lippmann urged acceptance of multi-dimensional identity, a recognition of the culture of immigrants and Aboriginal peoples, the open embrace of cultural pluralism. ... Australian society would benefit and advance on the basis of a 'cultural mosaic whose strength and beauty lies in its diversity.'" [xii]

MacDonald notes that "a consistent theme of the intellectual rationale for this body of ethnic activism emphasized the benefits to be gained by increased levels of intergroup harmony – an aspect of idealism inherent in Horace Kallen's conceptualization of multiculturalism – without mentioning that some groups, particularly European-derived, non-Jewish groups, would lose economic and political power and decline in cultural influence." [xiii]

Under Walter Lippmann's leadership and behind-the-scenes influence, the final report of the Committee on Community Relations in 1975 recommended that Australian government social policy be henceforth formulated on the basis of four key elements.

First, the task for political leaders was to promote understanding and respect for difference and our common humanity. Second, legislation was required to outlaw racial discrimination and uphold and promote rights through the establishment of a human rights commission. ... Government services would be culturally sensitive and provided in community languages. Third, schools would teach their students to respect the culture of others, provide knowledge of traditions, history, literature and geography of the countries of the major immigrant groups. ... Fourth, the mass media had the responsibility to further the understanding of cultures and provide meaningful communication between the various groups that constituted Australian society. [xiv]

In response to the Committee's (which were essentially Lippmann's) recommendations, "multiculturalism" was adopted as official government policy in Australia in the 1970s, and extended under the Fraser [1975-1983] and Hawke governments [1983-1991] in the 1980s. Based on the premise that migrant problems stemmed from the low self-esteem they suffered in a society that was hostile to racial and cultural difference, multiculturalism launched countless government programs catering to ethnic communities, using taxpayer's money to help them preserve their cultural practices and resist assimilation. The most expensive of these programs was the Australian multicultural broadcasting service SBS.

Historian James Jupp notes that Labor Prime Minister Bob Hawke "was strongly in favour of multiculturalism, which was not necessarily true for all his ministers. He was particularly close to the Jewish community and personally intervened to liberalize Soviet policy towards Jewish emigration. ... Influential individuals such as Walter Lippmann, James Gobbo and Peter Abeles [who was also Jewish] had direct access to the prime minister." [xv]

Bronwyn Hinz likewise notes that:

The introduction of multicultural principles and rhetoric to the Whitlam government via the prime minister and his staff, and their institutionalization under the Fraser government, were perhaps the most pivotal in the construction of Australia's multicultural policy framework. In the 1980s, the ECCV [Ethnic Communities Council of Victoria] worked closely with Prime Minister Bob Hawke, a personal friend of ECCV founding Chairperson Walter Lippmann. As the representative of Melbourne's most ethnically diverse electorate, Hawke was especially cognizant of the value of close connections with the peak council, its activists and member groups, accepting most invitations to their functions, and providing Lippmann and other ECCV activists with direct access to his office. In the first year of the Hawke government, the ECCV's lobbying culminated in the reduction of citizenship waiting period

to two years, the replacement of the term alien with 'non-citizen' in the 1983 Migration Act, and an increase of the refugee intake.[xvi]



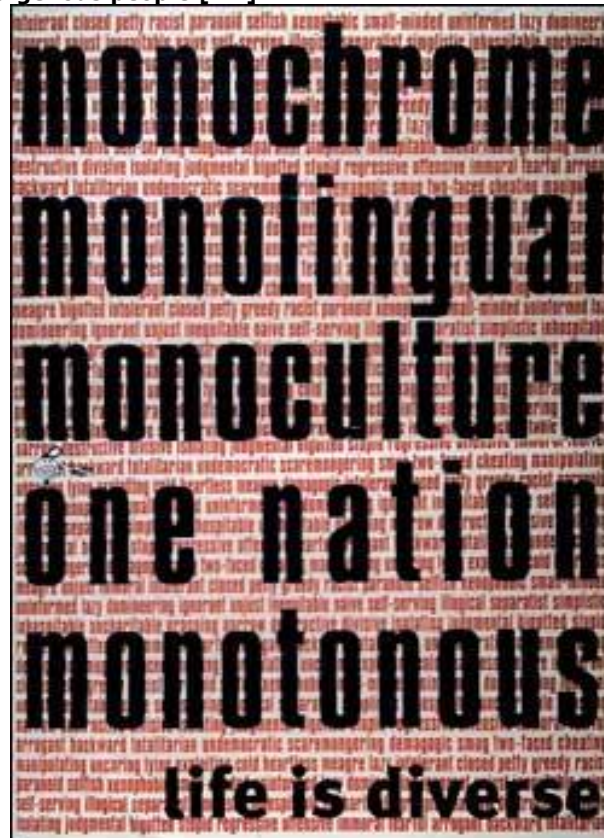
Prime Minister Bob Hawke and wife Hazel with Walter Lippmann (far right) in the mid-1980s

Once the Jewish-inspired ideology of multiculturalism had obtained the imprimatur of government, it became a runaway success with Australia's alienated liberal intelligentsia, who became zealous missionaries of "diversity." Conservative historian Keith Windschuttle notes that: "Any academic with a project to change the ideas of Australians about an aspect of race or migration found research grants readily available. Book publishers, film makers and various other cultural producers found government departments willing to subsidise them and their output." By the 1980s, multiculturalism had become "a White collar industry of substance. ... Aspiring members of this in-group soon realised that correct views on race and the composition of the migrant intake were essential barriers to entry. To question immigration was to step outside the circle of acceptability." [xvii]

The ideology of multiculturalism created a great divide between the intellectual class and the majority of the Australian population, and the intellectuals supporting multiculturalism quickly "established a terminology that soon became the only publicly acceptable discourse on the topic. Although they professed their motives were social justice and political progress, the same intellectuals held an overt contempt for the majority of White Australians, who they thought remained mired in materialism and shrouded in xenophobia..." [xviii] In order to achieve the goals of multiculturalism, its promoters felt compelled to ban and punish speech that was critical of the values or practices of non-White minority groups. The new politically correct speech code was soon enforced by the weight of law with the enactment of racial and religious vilification laws that criminalized dissenting speech. Australia's liberal intelligentsia urged Australians to define themselves anew by developing close ties with East Asia, opening their doors to migrants from all countries, and creating a multicultural society. Windschuttle notes how:

The sixties generation supported a version of multiculturalism that sought to use immigration to change the host society itself. By advocating the preservation of their cultures intact, radical multiculturalists encouraged immigrants to withhold loyalties and affiliations to the host nation. They also

aimed to destabilise Australian traditions, values and institutions by censoring the nation's original character. Although they advocated the relativist doctrine that all cultures are equal, and none could be judged better than others, only different, their position was always hypocritical. The one culture that was not regarded as equal was that of traditional Australia. In the version of history advanced by the multiculturalists over the last thirty years, Australia is deeply and shamefully tainted by its racism towards non-European immigrants and its indigenous people.[xix]



Australian Anti-White Propaganda Poster

If races and cultures really were as equal as multiculturalists sanctimoniously claim, then there would be no need to change the White Australian society and culture by introducing other races and cultures. That they routinely degrade White Australia and its traditional culture utterly belies their argument that all races and cultures are equal. Of course, the reality is that it is the very European-derived people (so loathed by the Jewish-dominated intellectual elite) which made Australia and other Western nations so successful in the first place. And it is precisely these people and their culture that the promoters of multiculturalism seek to destroy.

The Benefits of Multiculturalism for Australian Jews

That large-scale non-White immigration and multiculturalism are perceived by Australian Jews as having been of enormous benefit to them is illustrated by an extraordinary speech given by the editor of the *Australian Jewish Times*, Susan Bures, at the opening of the Sydney Centre for Intercultural Studies at the Sydney Jewish Museum in 1997. Bures rejoiced in the exalted place that Jews were now able to occupy in the new multicultural Australia, noting that:

Being Jewish in Australia today means a group such as this can attract the state's governor to launch this centre. Being Jewish in Australia today means that the state governor is not just a guest – he's Jewish too.

Being Jewish in Australia today means the state's premier has sent a representative to honour the occasion. Being Jewish in Australia today means that this function is held in a multi-million-dollar museum founded and funded by a man who came as a penniless refugee some fifty years ago. It means meeting in a museum that attracts thousands of visiting school children whose teachers know that the Jewish experience has lessons for all Australians. Being Jewish in Australia today means that this centre has been formed because a sufficient number of Australian scholars and students are teaching and learning Jewish history, philosophy, language and culture; and it means not all of these scholars and students are Jews. Being Jewish in Australia today means that both state and federal governments have welcomed the service of many Jews like me on its authorities, commissions and boards. To be Jewish in Australia today means we can welcome publicly a representative of the first Jewish state in nearly 2000 years. ... In the entire history of the Jewish people outside their ancestral land of Israel, never before have Jews had the freedoms, the protections, the rights and the obligations to participate which they have in Australia.[xx]

In accounting for the unprecedented growth in the wealth, power and influence of Australian Jewry, Bures highlighted the importance of state-sponsored multiculturalism and of legislation outlawing racial discrimination. Andrew Markus proudly observes that "Jews were amongst the leading advocates of the enactment and extension of racial vilification and anti-discrimination legislation by the federal and state parliaments." [xxi] In truth, the achievement of the twin Jewish goals of ending the White Australia policy and instituting state-sponsored multiculturalism were attained with the passing into law of the *Racial Discrimination Bill* of 1975 which stated: "It is unlawful for a person to do any act involving a distinction, exclusion, restriction or preference based on race, colour, descent or national or ethnic origin." [xxii] Journalist Paul Kelly notes that the abolition of the White Australia Policy was "a reform that pretended to be no reform." According to Kelly: "The reason is manifest: any declaration that White Australia was being abolished would have provoked a public outcry. The issue was never put to the people." Instead, Kelly points out that "The White Australia policy was dismantled by stealth" through maneuverings that amounted to "a smoke and mirrors exercise." [xxiii]

In practical effect, the passing of the *Racial Discrimination Bill* in 1975 was the Australian equivalent of the drastic rewriting of American immigration law in 1965. In both cases, the gates were opened to non-White immigrants from the Third World with racial and cultural backgrounds very different from the majority European-derived population. In her book *Ideology and Immigration* the Australian sociologist Katharine Betts states that the dismantling of the White Australia policy was the result of an elite conspiracy: "Public resistance," she notes, "was circumvented by the use of administrative procedures and secrecy rather than open debate." The final phase of the abolition, which involved the enactment of *Racial Discrimination Act* by the Whitlam government, was "a political victory" for the cosmopolitan elite, which while failing to convert White Australia's supporters "by reason and evidence," left them "unconverted but outmaneuvered." [xxiv]

In 1976 the relentless Walter Lippmann led a delegation to Canberra which lobbied successfully for the introduction of Australia's first dedicated refugee policy. Bronwyn Hinz notes that:

Meeting with senators and senior government officials the delegation strongly recommended the federal government increase its humanitarian intake, and that this intake be separate from the regular immigration intake to allow the acceptance of refugees on humanitarian grounds even if they did not meet immigration criteria or if immigration quotas had been met. Within a few months of Lippmann's lobbying, the Joint Standing Committee on Foreign Affairs and Defence acknowledged the "complete lack of policy for the acceptance of people into Australia as refugees rather than as migrants", and using Lippmann's arguments, recommended as a matter of urgency "a comprehensive set of policy guidelines and the establishment of appropriate machinery" to be applied to refugee situations, including those currently unfolding.[xxv]

The first Indo-Chinese and Vietnamese boat people started to arrive in Australia in 1976, and in the 1980s Chinese immigrants started to arrive in response to the discriminatory policies against the Chinese in Malaysia (i.e., failed multiculturalism). By the 2001 census there were approximately 170,000 Indo-Chinese in Australia, and Asians comprised approximately four per cent of the population. Ten years later the 2011 census has revealed a rapidly expanding Asian population, which, including those born in Australia, now easily surpasses 10 per cent of the Australian population.

The consequences of Multiculturalism for White Australia

As in other Western nations, those migrants from Asia (predominantly China) and their offspring are increasingly out-competing White Australians at gaining admission to the best schools and universities, and consequently in obtaining prestigious high-income jobs. The long-term result of this trend will inevitably be "that the entire White population (not including Jews) is likely to suffer a social status decline as these new immigrants become more numerous." [xxvi] Like the United States and Canada, Australia is well on the road to "being dominated by an Asian technocratic elite and a Jewish business, professional and media elite." [xxvii]



Chinese students replacing Whites at Australian universities

This Australian Jewish business, professional and media elite has been enlarged over the past two decades by the thousands of Jews who have fled the post-Apartheid South Africa that so many of them agitated to bring about—including the daughter of ANC activist Joe Slovo. By 2001, South Africans comprised 12.5 per cent of all Jews living in Australia. Suzanne Rutland notes that these South African Jews “arrived with a strong sense of Jewish identification and a very low intermarriage rate” and that “many are still coming, largely because of the high level of crime and a sense of insecurity”[xxviii] (another failure of multiculturalism). This experience has not, unfortunately, prevented many of the new South African Jewish arrivals from becoming actively involved in anti-White activism and agitation in Australia—proving, if anything, that their atavistic hatred of Europeans certainly runs deep.

At the other end of the spectrum from the Jews and Chinese, significant numbers of low-IQ refugees from Africa (mainly Sudanese and Somalis) have arrived in recent years. They are almost totally welfare-dependent and are vastly over-represented, along with Pacific Islander groups, in conviction rates for violent offences. Multicultural activists routinely blame the social pathologies of these groups on White “racism.” Muslim immigration has also expanded in recent years, and Australian security services require ever growing budgets to monitor the activities of would-be terrorists from within this alienated and heavily welfare-dependent group. Gun crime among middle-eastern gangs has become a major problem in parts of Sydney and Melbourne.



Muslim immigration has created major headaches for Australian law enforcement

As a result of the weakening of Australia’s border protection laws by the current Labor government, Australia also has an increasing problem with illegal immigration by sea. Boatloads of Pakistani, Afghan, Iranian and Sri Lankan “asylum seekers” are taking advantage of what is effectively an open-door refugee policy to gain access to Australia’s generous welfare system. People smuggling from Indonesia (in close collaboration with ethnic communities and refugee advocates in Australia) has become a thriving industry. A recent attempt by the Australian government to deter illegal arrivals by arranging a refugee swap deal with Malaysia was torpedoed in the High Court after a challenge by the Jewish “refugee advocate” David Manne (nephew of Robert; see **Part 2**). From Walter

Lippmann to David Manne, Jews have been, and continue to be, pivotal in driving the social and demographic transformation of the Australian nation.

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- [iii] *Ibid.* pp. 225 & 234
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- [vii] *Ibid.* p. 328
- [viii] Lopez p. 103
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- [x] Lopez p. 326-327
- [xi] Markus, p. 94
- [xii] *Ibid.* p. 94-95
- [xiii] MacDonald p. 258
- [xiv] Markus p. 95
- [xv] Jupp p. 46-47
- [xvi] Hinz p.
- [xvii] Windschuttle p. 338 & 336
- [xviii] *Ibid.* p. 332-333
- [xix] *Ibid.* p. 9
- [xx] Markus p. 96
- [xxi] *Ibid.* p. 101
- [xxii] Stratton p. 224
- [xxiii] Kelly pp. 73-74
- [xxiv] Tavan p. 3
- [xxv] Hinz p.
- [xxvi] MacDonald p. 321
- [xxvii] *Ibid.*
- [xxviii] Rutland p. 135

Part 4

August 20, 2012

Opposition to multiculturalism in Australia and the Jewish response



Australian Jewry, now just one ethnic group among many in a "multicultural" society, remains, as Rubinstein observes, "one of the best organised Diaspora communities in the world and is frequently at the forefront of ethnic and multicultural affairs in Australia."^[i] The one-time editorial committee member of the *Australian Jewish Democrat*, Miriam Faine, got right to the heart of the Jewish support for large-scale non-White immigration and multiculturalism when she noted that: "The strengthening of multicultural or diverse Australia is also our most effective insurance policy against anti-Semitism. The day Australia has a Chinese Australian Governor General I would be more confident of my freedom to live as a Jewish Australian."^[ii] Comments like these make it clear that Jewish promotion of non-White immigration and multiculturalism has been first and foremost a form or ethnic strategizing (or ethnic warfare) concerned with preventing the development of a mass movement of anti-Semitism in Australia and other Western societies. It is, therefore, not surprising that Australian Jewry has reacted aggressively to any manifestation of White ethnocentrism or opposition to multiculturalism from among the White Australian population. Markus notes that: "The post-Holocaust generation [of Australian Jews] has been acutely aware that any public manifestation of bigotry and racism, whoever the immediate target, has the potential to impact across society, on all minorities, however defined."^[iii] He further observes that "Changes occurred in Australian society in the last decade of the twentieth century,

which heightened the significance of multiculturalism for the Jewish community and for the wider society."^[iv]

Conservative commentator John Stone recalls that by the mid-1980s support for Australia's immigration program was increasingly "qualified by growing doubts about the increasingly contrived use of that program to remake Australia in a politically-correct 'multiculturalist' image." The then Leader of the Opposition, John Howard, when asked by a journalist in 1988 whether the sharply increased rate of Asian immigration was too high, had replied: "I am not in favour of going back to the White Australia policy. I believe that, if it is in the eyes some in the community... too great, it would be in our immediate term interest and supportive of social cohesion if it were slowed down a little, so that the capacity of the community to absorb [it] was greater." For having expressed even such mild a criticism of Australia's immigration program, Howard was assailed by all sections of the liberal elite with his arguments about "social cohesion" being seen as a smokescreen for "racism." Under sustained attack, Howard backed down in humiliating fashion.

The first genuine challenge to the politically correct consensus (of bipartisan support for non-racially discriminatory immigration and multiculturalism) was the emergence of Pauline Hanson and her One Nation Party in the 1990s. Hanson was unexpectedly elected as the member for the previously safe Labor electorate of Oxley in the state of Queensland in 1996. In her

[maiden speech](#) to parliament she launched a strong attack on official multicultural policies, stating that:

Immigration and multiculturalism are issues that this government is trying to address, but for far too long ordinary Australians have been kept out of any debate by the major parties. I and most Australians want our immigration policy radically reviewed and that of multiculturalism abolished. I believe we are in danger of being swamped by Asians. Between 1984 and 1995, 40% of all migrants coming into this country were of Asian origin. They have their own culture and religion, form ghettos and do not assimilate. Of course, I will be called racist but, if I can invite whom I want into my home, then I should have the right to have a say in who comes into my country. A truly multicultural country can never be strong or united. The world is full of failed and tragic examples, ranging from Ireland to Bosnia to Africa and, closer to home, Papua New Guinea. America and Great Britain are currently paying the price. [Arthur Calwell](#) was a great Australian and Labor leader, and it is a pity that there are not men of his stature sitting on the opposition benches today. Arthur Calwell said: Japan, India, Burma, Ceylon and every new African nation are fiercely anti-White and anti one another. Do we want or need any of these people here? I am one red-blooded Australian who says no and who speaks for 90% of Australians. I have no hesitation in echoing the words of Arthur Calwell.

Her speech created a nation-wide sensation. Despite frantic efforts to paint her as an evil racist, her electoral popularity soared. The subsequent formation of Pauline Hanson's One Nation Party swiftly led to success in the June 1998 Queensland election. John Stone notes that: **Standing for the first time after having been cobbled together only six months earlier, and handicapped by hastily chosen candidates, inadequate financing and a hopeless administrative machine, One Nation nevertheless recorded 22.7 per cent of the formal votes cast. This exceeded both the Liberal Party vote (16.1 per cent) and the National Party vote (15.2 per cent). One Nation won eleven seats in the new Parliament, while the Liberals and Nationals each lost six seats. Although Labor lost no seats, its share of the votes shrank from 42.9 per cent in 1995 to 38.9 per cent. Remarkably, the election also saw the highest voter turnout (92.9 per cent) for a state election since 1966, and the lowest rate of informal voting (only 1.5 per cent) since 1960. It seems fair to surmise that the advent of Hanson "energised" many voters who had previously either deliberately voted informal or not at all.**[v]

Here was clear evidence that a large segment of the European-derived population of Australia had come to the realization that they were being ill-served by mass non-White immigration and multiculturalism – policies they had, incidentally, never supported in the first place. Andrew Markus notes how Hanson's "campaign evoked widespread condemnation within the Jewish community and calls for mobilisation to challenge the growing influence of her movement. Concern was at its peak following the success of One Nation in the 1998 Queensland election, which opened the prospect of a One Nation dominated Senate." [vi] In response to Hanson, more than thirty Jewish organizations signed a statement denouncing "racism," and supported the formation of a new Jewish activist front group called "People for Racial Equality." Jewish leaders vehemently opposed to the Hanson movement included the Executive Council of Australian Jewry, and the Australia/Israel and Jewish Affairs Council led by its then national chairman Mark Leibler. The "People for

Racial Equality" campaign aggressively targeted political parties and politicians, demanding they put One Nation last on their "how to vote cards," as well as individual voters, urging them all to put One Nation last under Australia's system of preferential voting.



Pauline Hanson

As in the United States, individuals and groups who challenge the politically correct consensus of open door immigration and multiculturalism in Australia are "regularly monitored by the Jewish media and the B'nai B'rith Anti-Defamation Commission" – the Australian equivalent of the ADL.[vii] In an effort to shame and intimidate Hanson's supporters, the B'nai B'rith obtained a list of the 2000 people associated with the One Nation Party and had it published in the *Australia/Israel Review* under the headline "Gotcha! One Nation's Secret Membership List." [viii] In keeping with the tactics of organized Jewry throughout the Western world, the attempt by Hanson and her supporters to ensure that White Australia retained demographic, political and cultural control of Australia was represented as racist, immoral, and indicative of psychiatric disorder.

Central to the Jewish response to One Nation, notes Markus, "was repugnance at public expressions of bigotry and a sense that while the focus of the Hanson movement was not on Australian Jews, it would not be long before they were targeted." [ix] A leading critic of One Nation was the former judge Marcus Einfeld, who at the time was an executive member of the New South Wales Jewish Board of Deputies, and a Councilor on the Executive Council of Australian Jewry. Einfeld, who was stood down as a judge in disgrace when convicted and imprisoned for perjury and attempting to pervert the course of justice in 2009, made a speech immediately following the success of One Nation in the 1998 Queensland election, in which he declared:

We must never allow society to forget that the train of racism and other forms of discrimination never stops at the first station. It may be indigenous black people and Australian's of Asian origin today. It takes little to imagine who will not be far behind. Even though the Jewish community has not felt the real brunt of the recent rise in racial vilification, we must nevertheless be extremely concerned. The Jewish community should not underestimate the valuable role which it can play in combating racism in this country. Some of us saw firsthand the tragic results of the use of racism to make scapegoats out of people; many others of us have had close personal contact with people who survived the attempt to murder every Jew in the world. We are strongly aware that simplistic responses to economic and social problems do not provide any real solutions at all, but if anything, only lead to even deeper tragedy. But we also know what happens when the train is

nevertheless permitted to go on and on down its track unhindered, even if only because people think the train is going nowhere and can be ignored. Regrettably, that attitude is a recipe for incalculable harm and damage to the very fabric of society.[x]

It is no surprise, then, that Australian Jewish organizations have also been leading the push to criminalize thoughts that question the multicultural utopia toward which Australia is supposedly headed:

[Andrew Fraser](#), a former professor of public law at Macquarie University in Sydney, was brought before the Australian Human Rights and Equal Opportunity Commission because he had written a letter published in a newspaper suggesting that "once black African colonies in Australia grow in size and in confidence, one can reasonably expect a number of social problems and rising levels of crime and violence." In his [comments](#) before the Commission, Fraser noted that the charges [against him](#) by an African had actually been instigated by "several organized Jewish groups that boast openly of the campaign they have organized against me," citing articles in Jewish newspapers. Fraser wrote that Jewish individuals and organizations had acted "to further their shared ethnic interest in the growth of a multi-racial society in Australia." (See [here](#))

The next significant manifestation of resistance to multiculturalism from White Australia occurred in December 2005 when there was confrontation between young White Australians and Muslim migrants in the Sydney suburb of Cronulla. In what were termed "race riots," a large crowd of White Australians confronted and in some cases set upon some Middle-eastern men. The attack followed several years of offensive behavior by (mainly Lebanese) Muslims towards Australian women on the beach there, and conspicuous failure by the local police to deal with the ensuing complaints. Later that day a convoy of cars carrying young Muslim men from the Lebanese areas of Sydney converged on the Cronulla area, smashing windows, damaging parked cars, and viciously assaulting innocent bystanders, male and female. While a few of the Australian offenders were later prosecuted, the Muslims got away scot-free.[xi]

The establishment of a significant Muslim population in Australia, and the extremely ingrained anti-Western tendencies apparent in this group, starkly illustrates Kevin MacDonald's point that many of the immigrants to the West "bear a strong resemblance to the collectivist, anti-assimilatory tendencies present in Jewish culture" and that these new migrant populations "are similarly unable or unwilling to accept the fundamental premises of a universalistic, culturally homogeneous, individualistic society." [xii] Andrew Markus acknowledges that Muslim alienation in Australia cannot be explained "simply in terms of failures within Australian society and government. Radicals within the Muslim community reject secular and pluralist institutions. They present a major problem for Australian society – one that is magnified by Muslim-Jewish relations." [xiii]

In the interpretation of Jewish academic Dan Goldberg, during the Cronulla incident, "Gangs of White supremacists locked horns with disgruntled Muslim youths, waging war over Australia's most quintessential patch of the land: the beach." For Goldberg, "Cronulla was stark reminder to Australians that under the surface lies a bubbling brew of racism and xenophobia. If the [Bali bombings](#) brought terror virtually to our

backyard, then the Cronulla riots brought the underbelly of the Australian racism to our doorstep." The Cronulla riots were, for Goldberg, enough "to raise an eyebrow at best, and miss a heartbeat at worst, for any Australian Jew. For these two opposing gangs shared at least one common thread – hatred of the Jews. The fear, which was fortunately unfounded, was that these youths could turn on us." [xiv]



Scene from the Cronulla riots in 2005

Despite the perceived threat to Jews represented by both sides of the Cronulla conflict, in the words of Konrad Kwiet, a Jewish professor at the University of Sydney: "What happened in Cronulla is a great example of what racism can do," and accordingly, "If today's minorities or groups in society are being targeted for defamation, discrimination or even genocide, Jews, in my view, need to support them not denounce them. It is an obligation of Jews to support them." [xv] Jewish writer Peta Jones-Pellach likewise argues that Australian Jews should support the Muslim minority in any conflict with White Australia, arguing that "We recognise that our ongoing harmonious acceptance into the Australian community depends on forging bonds with the increasing numbers of non-Jewish Australians who might be our theological opponents or even our enemies." [xvi] For the Jewish historian Suzanne Rutland, the Cronulla riots evoked parallels with "the anti-Jewish refugee hysteria that manifested itself in the late 1930s and 1940s." [xvii]

Jewish support for Multiculturalism – despite the disadvantages

Andrew Markus notes that: "From the Jewish perspective there are two interlinked reasons for continuing engagement with multiculturalism. The first is the imperative to work to make the world better, to repair and heal [*tikkun olum*]. The second is self-interest. As repeatedly demonstrated through history, the erecting of barriers and the ending of dialogue acts as a poison. Leaders of the Jewish community recognized this danger with the advent of the Hanson movement. The same danger is in evidence in hostility towards Muslim Australians." [xviii] Rubinstein likewise notes that "Thus far, any serious questioning of multiculturalism has not resulted in an anti-Semitic backlash; nevertheless, the Jewish community would certainly be exceedingly disturbed by any basic reversal of the commitment to multiculturalism by successive governments." [xix]

While acting as the architects and leading proponents of a "Holocaust-proof" multicultural Australia, Jews have been careful to genetically segregate themselves from this new mongrelized society of their own

creation. Referring to Australian Jews, Goldberg notes that

we have, to a large degree, segregated our children from multicultural Australia through our exclusive Jewish school network (which has, however, been an effective bulwark in the battle against assimilation), and have been forced to segregate ourselves by building security walls and fences around our institutions. This apparent segregation, both free-willed and forced, does not appear to blend neatly with the notion of multiculturalism, but in modern-day Australia our melting pot may be becoming less of a melange and more of a mix of virtually self-sufficient, independent ethnic and religious parts.[xx]

The supposed benefits to Australian Jewry that multiculturalism has bestowed – most notably the diminished threat of the emergence of a mass movement of anti-Semitism from White Australians – is seen as having far outweighed any negative effects of mass non-White immigration such as the fact that “Some Australian Jews fear that migrants arriving from Muslim countries will contribute to anti-Semitic currents in Australia, inflame extremist groups and pose a threat to the relative peace they currently enjoy.” For Marcus Einfeld, any such concerns are overshadowed by the need to ensure the “door [is] held open to the refugee and migrant.”[xxi]

The rise of Islamic anti-Semitism in the West reveals a paradoxical element of the overwhelming Jewish support for multiculturalism; an element which resulted in the emergence and growth in Jewish support for neoconservatism. MacDonald notes that “Although multiculturalist ideology was invented by Jewish intellectuals to rationalize the continuation of separatism and minority-group ethnocentrism in a modern Western state, several of the recent instantiations of multiculturalism may eventually produce a monster with negative consequences for Judaism.”[xxii] Australian Jews like Dan Goldberg recognize the danger, noting that:

Herein lies an underlying tension that exists in the psyche of Australian Jews in the new millennium: on the one hand understanding the fundamental wrong in tarring all Muslims with the same extremist brush; on the other hand feeling great unease in showing support for Muslims, some of whose brothers are waging jihad against Israel and the Jews. ... Many Australian Jews are therefore caught between these tides, ostensibly supportive of minority rights but cognizant of the fact that among the Muslim community are radical elements who seek our destruction. [xxiii]



Disgraced ex-Judge and Jewish activist Marcus Einfeld

The establishment of various Third World immigrant communities in Australia, and their mutual embrace of

“multiculturalism” as a doctrine benefiting them, has had negative consequences for Australian Jewry. Among these low-IQ groups who struggle to compete with White people, multiculturalism “has been quickly identified with the idea that each group ought to receive a proportional measure of economic and cultural success.”

Andrew Markus acknowledges this, noting that “through the promise of positive discrimination to overcome disadvantage, more an issue in the 1980s than the 1970s, there was the prospect of relative loss for those [like Australia’s Jews] who had achieved success.”[xxv] Despite this, Jews see themselves as longer-term beneficiaries of policies explicitly designed to dilute the power of the European-derived majority. MacDonald [notes](#) that “the mainstream Jewish attitude about a non-White future: It presents problems, but the problems are manageable if the organized Jewish community makes alliances with the looming non-White majority.”

Australian Jewry has therefore sought to make alliances with the various immigrant groups in opposition to the White majority, including Aborigines (discussed in Part 5) and Muslims. Attempts to form a political coalition with Australian Muslims date from the earliest days of Australian multiculturalism. Australian Jews sought Muslim support for the enactment of the racial discrimination legislation recommended by the Lippmann-chaired Committee on Community Relations in the mid-1970s. In the years since, Jews have repeatedly sought the support of the Muslim community in lobbying for various multicultural policies, including those relating to “access to government services, recourse for victims of discrimination, and protection from harassment” (see [here](#)). According to the Jeremy Jones, the director of international and community affairs of the Australia/Israel & Jewish Affairs Council, “the relationship between Australian Jews and Muslims has developed positively over the past decade.” Nevertheless, he believes that “maintaining the momentum will require leadership and determination, but there are good grounds for optimism given the network of relations and shared fruitful experiences in contemporary multicultural Australia.” Clearly, Australian Jewry believes that, despite the threat to Jews represented by the strong anti-Jewish sentiment in growing sections of the Australian Islamic community, the relationship is basically manageable in the longer-term.

The support of Australian Jews for multiculturalism, despite its various disadvantages, sits hypocritically alongside a staunch Zionism and an overwhelming support among Australian Jews for Australia’s military involvement in the disastrous wars in the Middle East. The man who agreed to Australia’s shameful involvement in the wars in Iraq and Afghanistan, former Prime Minister John Howard (1996-2007), probably even exceeded Bob Hawke in his philo-Semitism and devotion to Israel. Dan Goldberg, the editor of the *National Jewish News*, observed in 2006 that:

From his first encounter with Jews, as a nineteen-year-old at the Sydney law firm of Myer Rosenblum, Howard has, especially over the last decade, cemented his alliance with the Jews, and has arguably eclipsed even the great Bob Hawke as the most pro-Israel prime minister in Australian history. Most of his empathy is a

function of his foreign policy, pivoted on the US alliance, which translates in the Middle East arena to unequivocal support for Israel, regardless of which prime minister is in power in Jerusalem. Of course, Australia's role in the war in Iraq was no doubt seen by most Australian Jews as yet another significant milestone in the long history of relations between Canberra and Jerusalem.

It is no coincidence therefore that Howard has received major awards from three Jewish community organisations in the last couple of years. It is also no coincidence that he speaks regularly to Jewish audiences, and that he is closely allied with a clutch of Jewish powerbrokers. ... Understandably, most Jews were in favour of eliminating Saddam Hussein and his regime if only because he bankrolled families of Palestinian suicide bombers to the tune of US\$25,000 each, not to mention the fact that it would neutralise the threat to Israel's eastern flank. The fact that Australian SAS forces took out Saddam's stockpile of Scuds aimed at Tel Aviv in the early hours of the war only augmented the bond between Canberra and Jerusalem.[xxvii]

As in the United States, Jewish money exerts a dominating influence over Australian politics, which practically guarantees broad political support for putting the Australian Defense Forces (and Australian taxpayers) to the service of an ethno-nationalist state in which Australia has no economic or strategic interest. Goldberg notes that "The annual report of the Australian Electoral Commission always includes Jewish names and Jewish-owned companies donating large sums to both sides of politics." [xxviii] Jewish wealth (and therefore political power) is, in proportional terms, almost as pronounced as in the United States. Goldberg writes that: "So great has our success been, we are sometimes envied to the point of hatred for our rags to riches successes. This, unfortunately, fuels stereotypes and breeds hostility." [xxix]

NATIONAL (FEBRUARY 22, 2007)

Labor 'unapologetically' supports Israel, says Rudd



Rabbi Pinchus Feldman (left) and Federal Labor leader Kevin Rudd
Yeshiva Centre's fundraising dinner in Sydney this week.

Former Australian Prime Minister Kevin Rudd (2007-2010) pays homage to organized Jewry

The wealthy Jewish property developer Morry Schwarz has bankrolled the intellectual Left in Australia for years, and his publishing company Black Inc. has become a key part of the media infrastructure of the pro-multicultural intellectual establishment.

Schwartz's *Quarterly Essay* and *The Monthly* magazine have been [called](#) "the most powerful left-wing voices in Australia." Despite this, and the central role of Walter Lippmann in forging Australian multiculturalism (see

[Part 3](#)), the Jewish historian Suzanne Rutland claims it is a "myth" that "Australian Jews influence public policy through their wealth and business connections." [xxx] Of course, the reality is that, as in the United States and Britain, Jews exert enough power and influence to ensure that both major political parties never stray off the reservation on issues of importance to Jews.

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[viii] MacDonald p. 303
[ix] Markus p. 99-100
[x] *Ibid.* p. 100
[xi] Stone p. 400-401
[xii] MacDonald p. 229
[xiii] Markus p. 102
[xiv] Goldberg p. 143

[xv] Markus p. 106
 [xvi] Jones Pellach p. 139
 [xvii] Rutland p. 299
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 [xix] W.D. Rubinstein p. 476
 [xx] Goldberg p. 152
 [xxi] Einfeld p. 311 & 314
 [xxii] MacDonald p. 313
 [xxiii] Goldberg p. 145 & 146
 [xxiv] MacDonald p. 312-313
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 [xxviii] *Ibid.* p. 151
 [xxix] *Ibid.* p. 150
 [xxx] Rutland p. 157

Comments:

The most recent Jewish initiative in setting the political agenda in Australia will come from an organisation specifically set-up in January 2012 to cause dissent within the various communities.

The Online Hate Prevention Institute - OHPI - www.ohpi.org.au claims to be "a charitable institution. OHPI seeks to be a world leader in combating online hate and a critical partner who works with key stakeholders to improve the prevention, mitigation and responses to online hate. Ultimately, OHPI seeks to facilitate a change in online culture so that hate in all its forms becomes as socially unacceptable online as it is in "real life". On the 26th of June 2012 a YouTube user with the name "thecutechongalt is a waste of oxygen.loser." and user id momlvx1 uploaded a total of 1710 videos to their YouTube account. The YouTube account had originally been opened in 2009, but until this point had no videos uploaded to it. ... One of the videos uploaded propagates racist hate speech [sic = matters Holocaust] and promotes Fredrick Toben, and it also solicits money for him. Toben appeared before the Australian Federal Court in relation to a racial vilification matter and the court made a declaration that Holocaust denial content hosted by Töben was unlawful, and made orders for the material to be removed. Toben eventually served time in jail for contempt of court related to this matter. ... We are working with the Australian Human Rights Commission, the Police and Facebook to resolve this issue and improve efficiency and effectiveness of the response to such incidents in the future...".

The problem lies in the fact that all too often those who play the victim card will initiate so-called hate incidents that then serve as a justification for action against those who refuse to go along, for example, with the multiculturalism lie.

In 1990 I stated quite specifically that multiculturalism in Australia is a fraud because over 70 per cent of Australians are still of Anglo-Australian origin, and most newcomers to Australia wish to join mainstream Australian society as soon as possible, without detouring through the multicultural bureaucracy, which incidentally is still controlled by Anglo-Australians, who unfortunately bow to Jewish pressure.

So, don't blame the Jews, blame those that bend to their pressure. After 16 years of Jewish legal persecution I can with a clear mind state that I am still being persecuted by Jews. Next week I face another bankruptcy action that emerged out of my own behaviour - I refuse to believe in the orthodox narrative of the Holocaust, and that's something Jews seek to criminalise as a form of hate-speech.

Wasn't it Alan Dershowitz who split free expression into free speech and hate speech, thereby neutralising America's First Amendment?

Cheers and good luck to those who uphold free expression and truth as worthy moral values.

Fredrick Töben currently Sydney, Australia

21 August 2012

<http://www.theoccidentalobserver.net/2012/08/the-war-on-white-australia-a-case-study-in-the-culture-of-critique-part-4-of-5/#comment-86282>

August 22, 2012 - 9:00 pm | [Permalink](#)

@[katana](#): Thanks for your comment - but if I augment your suggestion, then the Jews have their victim-status and the list gets too long.

As an aside, since last year whenever an Australian initiates legal action against another person it is necessary to communicate with the intended Respondent by writing a Genuine Steps Statement wherein the disputed matter and proposed solution is aired.

What is clear when someone does that with Jews is that such an intention put in writing - which is really just fulfilling the British Common Law principle of Natural Justice/giving a person a right of reply - is considered to be a threat.

If I look back over my 17-year legal battle, then what is striking is the fear of Jews giving anyone a right-of-reply. Things are done anonymously, sneakily via government agencies, etc. In other words, the aggrieved Jew does not engage in direct consultation/conflict resolution activity but rather immediately engages the legal system's powers that costs time and money, of which they have unlimited amounts.

The aim of any Jew initiated legal action is to stop the "enemy" from functioning. This mindset is what the Talmudic friend-foe death dialectic is all about. The thesis meets its opposite, the antithesis, then it's a struggle to the death, as we saw in Marxism/feminism/Communism versus Capitalism/democracy/freedom where the new synthesis prevails. In the life-giving Hegelian dialectic the opposites conserve their differences [the German word is "aufheben"] and form a new synthesis, for example man v woman to produce the child that contains 50 per cent of each.

This is the ultimate issue and Professor Kevin MacDonald has highlighted this so well in his works.

That the 9:11 tragedy is a Jew matter is clear when one realizes that the old global dialectic: Soviet Union v USA disintegrated around 1989 and needed a speedy and firm replacement if nationalism was not to re-emerge as a sane form of political expression.

That 9:11 was the setting of the new dialectic is now quite clear - democracy/freedom v terrorism, which is akin to the Middle Ages setting its dialectic with God v Devil.

Such abstractions as 'terrorists' failed to grasp the essentials of the generational upheavals that are a normal event in world politics. The post-Holocaust/Shoah generation knows that this horror narrative will not grip any more and thinking individuals/concerned citizens therefore ask questions about the national well-being, something the globalists care little about. The nation state is considered a danger to the imperative of establishing global regional economies. Also, nationalism must be fought because in the past it led to Auschwitz and the gas chambers!

That this is a lie is now so obvious - and add to that the individual matter of circumcision and its partial banning in Germany and elsewhere indicates that this issue is more

fundamental than matters Holocaust. Further, add to that kosher slaughter and we are back to where we were in 1933. Then alternately, focus on the cry for vigilance against ANTISEMITISM, and we need to recall that when the Soviet union-Bolsheviks gained power in 1917 over Russia the first two words that were criminalized were "antisemitism" and

"revisionism"; anyone accused of the former was shot and the latter sent to the GuLags.

Who says history does no repeat itself?

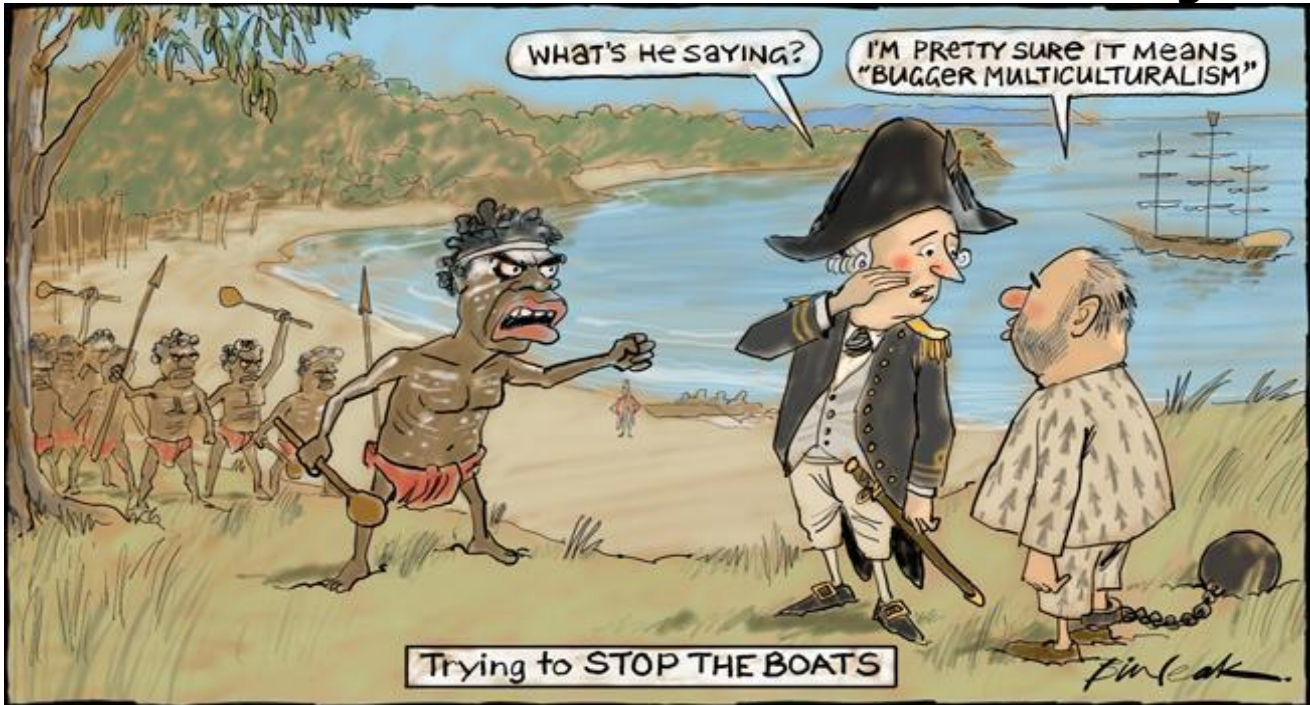
Cheers - Fredrick

<http://www.theoccidentalobserver.net/2012/08/the-war-on-white-australia-a-case-study-in-the-culture-of-critique-part-4-of-5/#comment-86437>

Part 5 of 5

August 22, 2012

Jewish anti-White activism and Australia's Aborigines



As in the United States, Australian Jews have formed strategic partnerships with various the non-White "victim" groups, who, like them, have been the alleged victims of White oppression and injustice. Prominent among these non-White groups is Australia's indigenous people. One Jewish [source](#) describes Jews and Aborigines as "two peoples with histories of dispossession and humiliation and killing who recognise each other, who find points of intersection and of parallel."

Seeing a parallel between the "Holocaust" and the White Australia's treatment of Australia's Aborigines, the Jewish Australian Professor Robert Manne has written that: "Although there was never a time when I was tempted by the thought that the Holocaust and the dispossession [of Australia's Aborigines] were morally equivalent horrors – the British settlers did not intend to wipe out the Aborigines and would have been content if the Aborigines had uncomplainingly abandoned their way of life and their land – I have no doubt that in part I was drawn to this chapter of Australian history because of the role the Holocaust played in my thought." [i] Thus, while careful not to detract from the metaphysical preeminence of the "Holocaust," Manne has been particularly keen to make the plight of Australia's Aborigines an important part of the anti-White narrative.

Disgraced former judge and prominent Jewish activist Marcus Einfeld has likewise noted parallels between the plight of Australia's Aborigines and the "Holocaust," claiming that "Just as Aboriginal dispossession and discrimination in Australia, often brutally carried out and enforced, have helped to fashion a new consciousness and pride in Aboriginality, the unique history of the Jewish people, and most recently the Holocaust experience, has played a pivotal role in the formation of the collective Jewish identity." [ii] Australian Jewish leader and activist Mark Leibler claims to "have developed a deeper understanding of the connections between Indigenous and Jewish people and the underlying affinity we share. ... We must listen to and respect the hard stories. Stories that are repeated all over Australia – stories of injustice, oppression and horror. Defiant stories of the proud survival of identifiable people. Stories resonating with familiar themes for each and every Jew." [iii] Speaking on behalf of Australian Jews, Leibler claims that: "We've suffered 2,000 years of persecution and we understand what it is to be the underdog and to suffer from disadvantage." Academic and non-academic activist Jews have been leading proponents of the view that European settlement of Australia, and later government policies like allowing the removal of half-caste Aboriginal children from their families (generally to save the child

from abusive or otherwise appalling conditions) amounted to acts of genocide. The late Jewish lawyer Ron Castan, who led the 1992 High Court challenge that resulted in the recognition of Aboriginal land rights, saw direct parallels between the supposed historical plight of Jews, and that of Australia's indigenous people. He claimed that reading the work of left-wing "revisionist" historians like Professor Henry Reynolds had "opened my eyes, my mind and my heart to Australia's own version of genocide." Castan backed calls for the

appropriate recognition and representation at the Australian War Memorial of those heroes of Aboriginal Australia who died fighting for their lands. And just as there are Holocaust museums in Israel and Australia, so this country desperately needs its museum to the Stolen and Dispossessed – and proper memorials and remembrance ceremonies at every massacre site across the land. The refusal to apologise for dispossession, for massacres, and for the theft of children, is the Australian equivalent of the Holocaust deniers – those who say it never really happened.[iv]



Mark Leibler with Australian Prime Minister Julia Gillard and Aboriginal activist Patrick Dodson

Invoking the "full-court press" employed by Jewish activist organizations worldwide, Castan proposed that: "The answer to the Holocaust deniers and to those who use terms like '[black armband](#)' is to write more books, give more talks, fight more native title cases in the courts, tell more stories of the stolen generation, teach more courses in schools and universities and build more monuments and statues of indigenous freedom fighters so that the cult of disremembering can never take hold again." [v]

The attempt by Jewish activists to pin all of the blame for the social pathologies of Australia's Aborigines on the evil legacy of European colonialism and "White racism" is anti-White hate propaganda pure and simple. Nobody disputes that the traditional hunter gatherer lifestyle of the Australian Aborigines was severely disrupted by the arrival of Europeans. There were around 300,000 Aborigines in Australia at the time of European colonization in 1788. Their numbers declined considerably in the decades that followed – mainly as a result of diseases contracted from Europeans for which they had no immunity. Aborigines were also killed by Whites in violent clashes on the frontier; however, such behavior was never sanctioned by the governing authorities, and White settlers were charged with murder and executed for killing Aborigines. The 1961 census reported that the Aboriginal population of Australia at around 106,000. This had increased to 171,000 by 1981, and (incredibly) to over 500,000 in the 2011 census. This figure has been inflated by those with tiny amounts of Aboriginal ancestry (or none)

claiming to be Aboriginal to take advantage of a raft of generous indigenous welfare programs and career opportunities.

The real cause of the social pathology of Australia's Aborigines

Notwithstanding the fact that European colonization had a range of very negative effects on Australia's indigenous people, the real (though never acknowledged) source of the ongoing social dysfunction of Aboriginal people is their extraordinarily low average intelligence. In his 1997 book *Guns, Germs and Steel* the Jewish anthropologist Jared Diamond, currently a professor of geography at UCLA, declared that the idea that there are genetic factors which cause Europeans to be more intelligent (on average) than Australian Aborigines is morally loathsome. In his Pulitzer Prize winning book, Diamond observed that

most laypeople would describe as the most salient feature of native Australian societies their seeming "backwardness." Australia is the sole continent where, in modern times, all native peoples still lived without any of the hallmarks of so-called civilization – without farming, herding, metal, bows and arrows, substantial buildings, settled villages, writing, chiefdoms, or states. Instead, Australian Aborigines were nomadic or seminomadic hunter-gatherers, organized into bands, living in temporary shelters or huts, and still dependent on stone tools. During the last 13,000 years less cultural change has accumulated in Australia than in any other continent. The prevalent European view of Native Australians was already typified by the words of an early French explorer, who wrote, "They are the most miserable people in the world, and the human beings who approach closest to brute beasts."

... When asked to account for the cultural "backwardness" of Aboriginal Australian society, many white Australians have a simple answer: supposed deficiencies in the Aborigines themselves. In facial structure and skin color, Aborigines certainly look different from Europeans, leading some late-19th century authors to consider them the missing link between apes and humans. How else can one account for the fact that white English colonists created a literate, food-producing, industrial democracy, within a few decades of colonizing a continent whose inhabitants after more than 40,000 years were still nonliterate hunter-gatherers. It is especially striking that Australia has some of the world's richest reserves of copper, tin, lead, and zinc. Why, then, were Native Australians still ignorant of metal tools and living in the Stone Age? It seems like a perfectly controlled experiment in the evolution of human societies. The continent was the same; only the people were different. Ergo the explanation for the differences between Native Australian and European-Australian societies must lie in the different people composing them. The logic behind this racist conclusion appears compelling. We shall see, however, that it contains a simple error.[vi]

According to Diamond, this simple error consists in failing to take into account the differing environments of Aborigines and Europeans, and how these differing environments determined the divergent historical development of these groups. Totally ignoring the numerous studies showing very large differences in average IQ between Europeans and Aborigines, Diamond posits that Europeans only developed a more technologically advanced society than Aborigines because they were fortunate enough to be situated in a band of "lucky latitudes" running across Eurasia from the Mediterranean to the Yellow Sea that made the

it more difficult for them to develop agriculture, which, in turn, delayed their development of science and technology. According to Diamond, geography, not race, determined the contrasting fates of Europeans and Australia's Aborigines.

racess possess certain powers in greater degree ... than do others. Thus the Australian Aborigines and the African Negroes are human and have powers but they are not necessarily equal to the white or yellow races.”[xii]

The findings from studies into Aboriginal IQ have been corroborated by a study showing Aborigines have slower reaction times (reaction time being significantly [correlated with IQ](#)), and seven studies showing that the average brain size of Aborigines is significantly smaller than Europeans (brain size being correlated with IQ at approximately 0.4). The most authoritative study of Aboriginal brain size is that of Smith and Beals (1990) which gave a brain size difference between Aboriginal and Whites of 144cc. or about 10 per cent. Four studies put the average IQ of Aboriginal-European hybrids at 78 — about midway between the IQs of Aborigines and Europeans. The low intelligence of the Aborigines is also corroborated by their very low levels of educational attainment. Lynn notes that “Aborigines do poorly in education, consistently with their low intelligence, showing that their low cognitive abilities are not confined to their performance on intelligence tests.”[xiii] As of 1976 no Aborigine had ever obtained a Ph.D. Citing psychological studies showing that Aboriginal Australians had a much stronger self-concept (self-esteem) than Europeans, Lynn makes the point that “These are remarkable results considering the low levels of achievement of Aborigines in school and employment. Similar results however have been found for African-Americans in the United States, and Africans in Britain.”[xiv]

A 2010 report on Aboriginal school performance found that indigenous students in year 9 achieved similar scores last year to non-indigenous students in year 3. ... Of the indigenous students who sat the tests , 40 per cent - 60,000 students - failed to meet national minimum standards, a proportion mirroring the 40 per cent of indigenous families who were welfare-dependent. [Substantial percentages [18-30%, in different states] do not take the test and may be presumed to be likely to not meet minimum standards.) “Every state and territory has a problem, in every year, in every subject,” the report said. ([Indigenous students are six years behind in literacy and numeracy, report says](#))

Australian Aborigines have much higher rates of crime than Europeans. Studies show that they are 10 times more likely to commit homicide than Europeans, and are 10 to 15 times more likely to commit a serious assault. Aborigines are, consequently, vastly overrepresented in Australia’s prison population. It is common to blame White Australia for this dismal state of affairs. Lynn cites an Australian sociologist who argues that “the key general cause of the perceived criminalisation of Aborigines is universally perceived to be socioeconomic deprivation and consequential exclusion” and that “the underlying issues of unemployment, poverty, ill-health, dispossession, and disenfranchisement are the causes of the over-involvement of Aborigines in prison,” and these are themselves “the product of indirect discrimination.” Lynn notes wryly that “Thus it is the Europeans who are responsible for the high crime rates of the Aborigines.”[xv]

The reality is that a population with a mean IQ of only 62 is congenitally incapable of functioning effectively in a modern technological society like Australia. The

observations of the German sociologist Hans Schneider, who studied Aboriginal communities in 1986, retain their relevance today. While the Europeans had built houses for the Aborigines,

the Aborigines do not accept these houses with the result that they are usually unoccupied. Many of them have been deserted, vandalized, or even destroyed. In order to prevent Aborigines destroying their houses, these are now prefabricated out of steel-plated units. Most of the inhabitants live in self-constructed shacks made from branches or sheets of corrugated iron, erected outside of and around the settlement. They have not accustomed themselves to garbage disposal with the result that the surrounding bush land is littered with old cans, bottles, tires, transistor radios, and batteries. Rusty car bodies and unauthorized garbage dumps can be seen everywhere. ... The health, education and living standards are well below the Australian average. Almost all the inhabitants are unemployed and fully dependent on social security. They just sit around in a state of boredom and hopelessness. They do not send their children to school. The Aborigines have no problem operating machines or driving cars and tractors, but they have not learned how to service and repair them. Faulty machinery is simply left where it breaks down and transistor radios are thrown away when the batteries are flat. Under the supervision of whites they are able to establish a plantation or cattle station and will work there, but as soon as this supervision and instruction is withdrawn the project collapses.[xvi]



Aboriginal housing in Alice Springs

One Australian demographer has observed that “In every conceivable comparison the Aborigines stand in stark contrast to the general Australian population. They have the highest growth rate, the highest birth rate, the highest death rate, the worst health and housing, and the lowest educational, occupational, economic, social, and legal status of any identifiable section of the Australian population.”[xvii] To ascribe this situation exclusively to the legacy of European colonization and the evils of “White racism” in Australia is nonsense. Non-White migrants like the Chinese have somehow managed to overcome this supposedly intractable racism to outperform White Australians in a range of social indicators. Lynn points out that

the Australian Aborigines are a racial underclass with the same characteristics of the black underclass of the United States, Britain, and Brazil, but they are an even more serious social problem. They have much lower intelligence with an average IQ of 62, as compared with approximately 85 for Blacks in the United States and Britain, and they have worse rates of educational attainment, unemployment, crime, teenage motherhood, welfare dependency, alcoholism, and the other social pathologies of the underclass. In addition they have high fertility that is about double that of Europeans, and although this is to some degree offset

by their high mortality, their numbers are growing to the extent that they are approximately doubling every generation.

There can be little doubt that the syndrome of social pathologies of the Australian Aborigines has a genetic basis. Their shorter gestation times and typically small brain size that underlies their low intelligence, poor educational attainment, and low socioeconomic status cannot be explained by environmental deprivation or European racism. None of this is recognized or at least articulated by any of the Australian social scientists. ... None of them even make any mention of the contribution of low intelligence and high psychopathic personality to the social pathology of the Australian underclass.[xviii]

Telling "noble lies" for the anti-White cause

Jewish activists and their ideological allies in Australian academia are content to disregard these inconvenient facts which totally undermine the anti-White narrative they have assiduously constructed. They let the truth be damned and instead seek to propagate "noble lies" intended to make Aborigines feel good by making their culture appear equal or superior to that of Europeans. This tactic is motivated by the Marxist-Leninist principle that the end justifies the means. As the goal of ending the White racial and cultural domination in Australia is held to be worthy, presenting false accounts as authentic history, anthropology, or sociology is believed to be justified. Consistent with the postmodernist argument that truth is only true when it benefits non-White minority groups, false accounts are not false if they contribute to the anti-White narrative and nurture White guilt. The scale of the White guilt, shame and pathological altruism this brand of anti-White activism has successfully engendered is reflected in the exponential growth in indigenous welfare schemes of every description. Decades of these programs have, however, done practically nothing to alleviate the social pathology of Australia's Aborigines.



The social pathology of Australia's Aborigines persists despite decades of expensive government programs

At the forefront of those propagating "noble lies" has been the leading "revisionist" historian Professor Henry Reynolds. In his book *Why Weren't We Told?* Reynolds recounts his encounter with an "old ethnographer" in the 1960s who had told him "There could never be racial equality because Aborigines had much smaller brains than did Europeans. They were biologically incapable of emulating the white race." Another man had told him that "although Africans had a brain cavity which was 15 cubic centimetres smaller than the average white man's, they were intellectually 'far above the Australian full-blood Aboriginal,' who was quite unable to cope in competition to the white man and

never could become an equal citizen of the country."[xix] According to Reynolds, these were "men of their time. They had grown up when few people had questioned the primacy of race. What was disturbing was that many younger people agreed with their views."

They had been brought up to believe that race was a fixed biological category, that Europeans and Aborigines were separated by unchangeable physical and cultural characteristics and that Aborigines were Stone Age people who had not advanced as Europeans had along the ascending path of cultural and social progress. Such ideas had pervaded Australian life until the 1940s and 1950s and many people continued to cling to them through their life and would no doubt take them to the grave. While views of this kind could easily be labelled racist, that categorisation did not on its own provide an understanding of the problem. They did not necessarily lead people to act or speak with hostility towards indigenous people. Indeed, they often coexisted with sympathetic interest and a desire to lend a helping hand.[xx]

So what specific evidence does Reynolds present to refute the assertions of these supposedly wrongheaded "racists"? He offers none. Like other historians and commentators of his political ilk, Reynolds seems to think that solemn expressions of disapproval at these statements are sufficient to establish their falsity. Reynolds acknowledges the real, totally unscientific, Jewish ethno-political origins of his belief in biological racial equality when he writes that "My students often ask me how it was that people in the past held such objectionable views. They have no understanding of just how pervasive racial thought was a generation or two ago, how the Second World War and the Holocaust marked an intellectual watershed after which nothing would be the same again."[xxi]

It is now commonplace to portray pre-European Australia as having been a virtual Garden of Eden until the evil White man came from Europe and ruined it all. Aboriginal culture is now regarded as "sacred" and off-limits to criticism in the public square. Aboriginal people and culture are never to be criticized no matter how dysfunctional or barbaric some of their practices might be or have been. Mention of the incessant tribal warfare, cannibalism, infanticide, and endemic sexual violence against women and children have been effaced from contemporary accounts of Aboriginal society and culture. These have been replaced with flattering (but utterly false) notions of how "sophisticated" Aboriginal society and culture really was (and still is) if only the insensitive and racist Whites had the gumption to recognize it. These lies are reminiscent of the "noble lies" that Plato talked about in *The Republic* which were intended to persuade kings and the populace to achieve worthy objectives; and in the minds of activist Jews and their allies in Australia, nothing is worthier than destroying White Australia and its detested cultural legacy.

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- [i] Manne p. 53
- [ii] Einfeld p. 314
- [iii] Leibler p. 316 & 323
- [iv] Castan p. 332-333
- [v] *Ibid.* p. 333
- [vi] Diamond p. 298-300
- [vii] *Ibid.* p. 307
- [viii] Lynn p. 46
- [ix] Rushton p. 232
- [x] Hart pp. 162-163
- [xi] Lynn p. 47-48
- [xii] Elkin p. 34
- [xiii] Lynn p. 48
- [xiv] *Ibid.* p. 60
- [xv] *Ibid.* p. 56
- [xvi] *Ibid.* p. 61
- [xvii] *Ibid.* p. 60-61
- [xviii] *Ibid.* p. 62
- [xix] Reynolds p. 44-45
- [xx] *Ibid.* p. 49
- [xxi] *Ibid.* p. 248-249

Comment – Fredrick Töben

Just some clarification about why Andrew Bolt and his employer didn't take the matter to appeal -

On August 7, 2012, Australian columnist Michelle Grattan writes:

ABBOTT'S VOW TO DITCH RACIST SPEECH LAW ATTACKED

THE controversial finding against News Ltd journalist Andrew Bolt is the best known contravention of the racial vilification law, but the government yesterday pointed to "Holocaust" cases to reject Tony Abbott's argument for scrapping it.

In one, publication of a document on the Holocaust-denial Adelaide Institute website was unlawful, because it was reasonably likely to humiliate and intimidate Jewish people.

In another case, *Jeremy Jones v The Bible Believers' Church*, it was found that material published on the internet denying the Holocaust deliberately used provocative and inflammatory language. An Aboriginal woman won an apology and damages in a case she brought alleging her white neighbour abused her and called her names such as "nigger".

In an address titled "Freedom Wars", Mr Abbott said that while insulting, humiliating or intimidating others on any grounds, racial or otherwise, was deplorable, a "hurt feelings" test was impossible to comply with while maintaining the fearless pursuit of truth.

Highlighting the Bolt case - Bolt alleged that some "fair-skinned Aboriginals" choose to identify as Aboriginal for personal gain - Mr Abbott said the article for which Bolt was prosecuted was almost certainly not his finest and may have contained some factual errors. But freedom of speech involved freedom to write badly and rudely and to be obnoxious and objectionable.

"The Coalition will repeal section 18C in its current form. Any prohibition on inciting hatred against or intimidation of particular racial groups should be akin to the ancient common law offences of incitement and causing fear. Expression or advocacy should never be unlawful merely because it is offensive," he said.

A spokesman for Attorney-General Nicola Roxon said that section 18C had provided protection for many vulnerable people. "This legislation also helps to protect the community against those who advocate violence on the basis of race."

Labor MP Michael Danby, who is Jewish, said Mr Abbott's promise might give the green light to bigoted groups such as the far-right LaRouchites and Adelaide Institute.

The Jewish community and many others had fought for these laws because racial hatred from some elements in the community was getting out of hand in mid-1990. "We don't want to go back to that darkness," he said

He said that some people had been left uncomfortable with the Andrew Bolt decision. "I know Andrew Bolt and he may have been misguided, but he is not a racist."

But "will this be the kind of Australia we might expect under Tony Abbott where laws are varied to suit mates, whether they be Clive Palmer, Gina Rinehart or Andrew Bolt?"

Mr Danby said Mr Abbott's announcement was a mistake born of his listening "too much to Sydney talkback radio. He should be listening to the rest of Australia too ... Getting rid of those laws could again unleash bigotry on ethnic communities in this country".

In his speech, Mr Abbott opposed the News Media Council proposed by the Finkelstein inquiry into the press. "It is easy to imagine the fate of Andrew Bolt or Alan Jones, for instance, at the hands of such thought police." He also opposed the public interest test advocated by Communications Minister Stephen Conroy, and strongly criticised the government's attacks on and questioning of News Ltd

<http://www.smh.com.au/opinion/political-news/abbotts-vow-to-ditch-racist-speech-law-attacked-20120806-23q8a.html#ixzz236cEdtgg>

If you are interested to see how the Toben case impacts on Bolt's case view here:

<http://www.austlii.edu.au/cgibin/sinodisp/au/cases/cth/FCA/2011/1103.html?stem=0&synonyms=0&query=FCA%20Andrew%20Bolt>

and

<http://www.austlii.edu.au/cgibin/sinodisp/au/cases/cth/FCA/2011/1103.html?stem=0&synonyms=0&query=FCA%20Andrew%20Bolt>